

A
PALI GRAMMAR
FOR
STUDENTS

by

Steven Collins

SILKWORM BOOKS

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This book is intended to be a work of reference and not a primer, as was MacDonnell's *Sanskrit Grammar* on which my title is modeled. It grew out of my teaching at the University of Chicago, where students beginning Pali have always done at least a year of Sanskrit. Although no knowledge of Sanskrit is strictly necessary to use this book, beyond perhaps familiarity with its alphabet, no serious understanding of Pali is possible without it, and I have written in that light. Many good primers and grammars of Pali already exist (see the Bibliographical Essay, Appendix 4). Geiger's *Pali Grammar* is irreplaceable, but its layout can create difficulties for students, and it is presented solely in terms of European grammar. This book is, to my knowledge, the first to use both western and Pali grammatical categories. Pali and Sanskrit grammar recognize four kinds of words: *nāma* (nouns, adjectives, pronouns, numerals), *ākhyāta* (verbs), *upasaṅga* (prepositions, prefixes), and *nipāta* (particles, conjunctions, adverbs), and the book is organized in those terms. It uses and translates passages from the only traditional Pali grammar yet available in a good European edition, Aggavajsa's *Saddanīti*. Paradigms are given in full, regardless of whether every single form has been cited from a Pali text. There are two reasons for this: first, by no means all Pali texts have been sifted for linguistic data of this kind, and second, Pali remains a living medium in Theravāda Buddhist countries, and if a form is linguistically possible, then perhaps tomorrow someone will use it. All examples given are taken, however, from the Canonical texts, save a few given by Aggavajsa. This has done for convenient reference to existing texts and secondary materials. But the study of Pali has for far too long been restricted to the Canon and commentaries,

and it is high time that more use was made of later texts, especially the many from Southeast Asia which are not available in western editions.

Since many contemporary students of Sanskrit and Pali have not been trained in classical languages, nor in English grammar, Appendix 2 explains the major categories of English grammar with their classical derivation, arranged alphabetically.

I would be grateful if users of these book would point out typographical or other errors, and suggestions for improvement in the second edition, to me at: Department of South Asian Languages and Civilizations, University of Chicago, Chicago, IL 60637, USA.

I would like to thank Peter Skilling, Ven. Nanstuwita, and an anonymous reader for Silkworm Books for helpful comments on an earlier draft. I also thank the Humanities Division of the University of Chicago, and former Dean Janel Mueller, for help with publication costs. It is my hope that this book may help people learn Pali, and also stimulate interest in the Pali grammatical tradition.

Chiang Mai, July 2003

1 akkharā padāni ca māgadhabbāsāya

Letters and Words in Pali

1.1 sara Vowels, vyañjana Consonants

Pali has eight vowels, three of which can be nasalized, and thirty-two consonants, three of which are semivowels.

A. The eight vowels are *a ā ī ī u ū e o*, plus the nasalization of *a*, *i*, and *u* represented by *ṃ*.

e and *o* are usually long, but can be short when followed by a double consonant.

am, *im*, and *um* are written with what Pali grammarians call *niggahita* (Sanskrit *anusvāra*), now represented in western editions always as *m*, in some older texts as *ṅ*. It is not a consonant, but a sign of the nasalization and hence lengthening of the preceding vowel, and is pronounced either as the labial consonant *m*, or as *ng*. It is called *niggahita* because the preceding vowel sound is nasalized and prolonged (*√ni-grh*) at its place of articulation, with the mouth closed. According to Aggavaṃsa the Sanskrit term *anusvāra*, Pali *anusāra*, is found in grammatical treatises (*saddasuttha*) but not in those of the Teaching (*sāsana*).

The Sanskrit vowels *r*, *ṛ* and *ṛ* are replaced in Pali either by expansion into *ḍr/ḍl*, or by the substitution of *ḍ*, *ḷ*, or *ḍ*. There is no rule to predict when one or the other will be chosen, though there is a tendency for a consonant to influence the choice in favor of the vowel of its own class; that is, a guttural, palatal, or labial preceding or following *r* might change it → *ḍ*, *ḷ* or *ḍ* respectively.

gḥarevut dhanita voiced aspirated	g ^h	ḥ	ḍ	ḍḥ	ḃ
nāṭikā nasal	n	ṇ	ṇ	ṇ	m
antaṭṭha semivowel		y	r, ɹ	l	v ^a
bakāra/sakāra spirant / sibilant	b	[d]	[d]	s	
śara corresponding vowels	ā, ā ^a	ī	[r̥]		ū, ū ^a

*v is dental-labial, *antaṭṭha*, e is guttural-palatal, *kappatāluja*, o is guttural-labial, *kappoṭṭha*.

1.2 akkharāṇaṃ sannipāta, When Letters Meet

With rare exceptions:

Words must begin with a single vowel or single consonant, e.g. the Sanskrit prefixes *pra* and *prati* become *pa* and *pai* (with cerebralization), *pramāda* → *paṃmāda*, *skandha* → *khaṇḍha*. But double consonants return when not initial, as in compounds and after verbal prefixes: Sanskrit *pramāda* → Pali *paṃmāda* → *appaṃmāda*; Sanskrit *skandha* → Pali *khaṇḍha* → *upādānakkhaṇḍha*.

They must end in a vowel, thus Sanskrit ablative *lokāt* → *loka*.

At any point in a word or compound there cannot be more than two consonants together, e.g. *matṛya* → *maṇḍa*, *śrībhṛṣṇa* → *uddhaṇṇa*.

An aspirated consonant cannot be followed by another consonant, *buddh* + *ta* → *buddha*. This is important in changes involving *r*, *puṣpa* → *puppha*, *ḍṛṣṭa* → *ḍiṭṭha*, *śrī* → *īṭhī*.

A long vowel cannot be followed by a double consonant. This is known in western scholarship as the Law of Mora. *Mora* is Latin for a measure of time, and is used to translate Pali *matṭā* (Sanskrit *mātrā*). One *matṭā/mora* is the length of time it takes to pronounce a short vowel; two *matṭā/mora* are required for a long vowel. The crucial restriction is that no vowel can be long and followed by a double consonant. So only the following possibilities exist:

vowel	followed by	mātra	examples
short	nothing	1	etiha
	single consonant	1	āṣṭa
	double consonant	2	putta
long or nasalized	nothing	2	kāṇḍa, tadā
	single consonant	2	zambha, nipāṭa

Because of this restriction, vowel length in many places has to be shortened: for example Sanskrit feminine accusative singular *-ām* → *-am*, alternative first person ending *-āmi* → * *-āṃ* → *-am*. Partly as a result of this, there are very many forms in Pali ending in *-am*. There are numerous other examples: *putta* → *putta*, *māyā* → *māyā*, etc.

A short vowel followed by a double consonant is equivalent to a long vowel followed by a single consonant, so many words can be spelled in two ways: *krāyate* → *krāyāte* or *krāyate*, *krāyate* → *kāṇḍate* or *kāṇḍate*, *kāṇḍate* → *kāṇḍate* or *kāṇḍate*.

The very rare examples where the Law of Mora is broken either involve a semi-vowel, so that there are one and a half consonants and not two (*śāṭṭha*, *dhātva*), or are an unusual result of combining vowels, e.g. *te + aha* → *tyāha*. The *h* happens sometimes with the prefix *sa-*, with, *sa + apṛakāṭha* → *apṛakāṭha*.

Understanding how words are formed and what happens to them when they are put together in sentences and compounds depends on the two principles of vowel gradation and consonant strength. Such processes depend on internal and external sandhi (putting-together, junction).

Vowel Gradation and Sandhi

Grammarians use Pali versions of the Sanskrit terms familiar to all students of Sanskrit, *gūṇa* and *vyaddhi* → *vuddhi*. *Gūṇa* and *vuddhi* etc., with the exception of short *a*, the addition of one *a* strength:

[zero strength]	<i>gūṇa</i> strength	<i>vuddhi</i> strength
<i>a</i>	<i>a</i>	{ <i>a</i> + <i>a</i> } <i>ā</i>
<i>i</i> <i>u</i> <i>y</i>	{ <i>a</i> + <i>i/y</i> } = <i>ay</i> or <i>ī</i>	{ <i>a</i> + <i>a</i> + <i>i/y</i> } = <i>āy</i> or <i>ī</i>
<i>ā</i> <i>ī</i> <i>ū</i>	{ <i>a</i> + <i>ā/ū</i> } = <i>āv</i> or <i>ō</i>	{ <i>a</i> + <i>a</i> + <i>ā/ū</i> } = <i>āv</i> or <i>ō</i>

Items in brackets are not in order of appearance in words, but elements of the grade which appear in words and sandhi in any order. Thus *ā* = *ay* or *yā*, *ī* = *āv* or *āvā* or *ī*. The sandhi *yā* + *ānā* → *yānā* is to be explained as [*a* + *ū*] + *a* = *ū*, and *te* + *ānā* → *tyānā* as [*a* + *y*] + *a* = *yā*. The verbal affixes *-āya-* and *-ā-* are interchangeable. The Sanskrit prefix *av-* standardly appears as *a-* (= *ā-*), although *av-* can be retained (*ā-* can also be a development from *ape-*, *u-*, *ut-*, *upa-*, etc.). The prefixes *va-* and *ava-* together can → *vā-*, *vyavāda* → *vāda*, *vyavasthāna* → *vasthāna*/*vacatthāna* (*vasthāna* *vacatthāna*).

When vowels meet as final + initial of two words or within a compound, five things can happen:

- (i) They stay the same, with hiatus (mostly with *a* + *a*), *jāyamaṅgala-* *asthagāhā*, *upāsika-* *adivasa*.
- (ii) One is elided (often marked by an apostrophe in Eḡ), *kilanto* + *amhi* → *kilanto* 'rmi.
- (iii) They undergo sandhi, as in Sanskrit, *mabā* + *udaddhi* → *mabodaddhi*.
- (iv) The former is turned into a semivowel, *ape* + *etiya* → *appetiya*, *m* + *akkhāda* = *vaakkhāda*.
- (v) A consonant is inserted, *atta* + *dattam*, *cā-* + *abbhūṇā*, *va-* + *idam*, *ajja* + *agga* or *ajja* + *agga*.

It is not necessary to know the full gamut of theoretically possible sandhis. The common ones are:

ā	+	ā	=	ā
ī	+	ī	=	ī
u	+	u	=	u
e	+	ī	=	e
ā	+	u	=	a
ā	+	e	=	e
ā	+	a	=	a

Nasalized vowels, especially *am*, can be treated as long vowels, e.g. *idam* + *abrahma* → *iddbrahma*.

e or *a* + vowel can change into *y* and *v*, can be elided, or can cause elision of the following vowel.

When vowels meet within words, and when they are changed by the rules of word-formation, the same rules apply:

√as (present) → *as/ay* + *ati* → *neti* or *naṣṭi*

ati + *ita* (past passive participle of *√i*) → *atita*

√bbū in the present tense is *bhaviṣati* [*bb* → *b*, and *avi* → *a*] → *bati*; in the future can be *bhaviṣyati* → [*v* lost] *bba* + *isyati* → **bbasiṣati* [*bb* → *b*] → *benaṣati*.

√as → Pali *√as*

causative *asvati*

future passive participle (i) + *tabba* → *asatābba*, (ii) + *anīya* → *asavapīya*

passive (root vowel lengthened) *niṣyati* or *suyyati*; future *nasati*

poet. Sanskrit *abrahmṣi* → *asmat*.

From *√i* or *√j*

present tenses *asati*, *eti*, *jāti*, *yajyati*

future tenses *isati*, *evati*

past passive participle *-ita*

absolutive (after prefix) *-loka*

action nouns *aya*, *ayama*

causative *yajyati*.

From *√vā*present tenses -*vaṇati*, *vaṇati*, *vaṇati*aorist *atvati*past passive participle -*atva*, -*atva*causative *atvati*.From *√dā*present *dhamati*past passive participle *dhamā*causatives *dhamati*, *dhamati*future passive participles *dhamāyā*, *dhamāyā*From *√bhā*present tenses: *bbhāyati*, -*bbhāyati*past passive participle *bbhā*causatives *bbhāyati*, *bbhāyati*From *√pā*present *pīṇati* (irregular)future *pīṇati*aorist *pīṇati*, *pīṇati*past passive participle *pīṇa*future passive participle *pīṇāyā*, *pīṇāyā*, *pīṇāyā*causative *pīṇati*.

Consonant Strength

In descending order of strength ♦ the consonant groups are:

- ♦♦♦♦ mutes*: sord/unvoiced, sonant/voiced, non-aspirate and aspirate, in guttural, palatal, cerebral/ retroflex, dental and labial consonant groups = *k*, *kh*, *g*, *gh*, *c*, *ch*, *j*, *ṣ*, *ṣh*, *t*, *th*, *ḍ*, *ḍh*, *ṇ*, *ṇh*, *p*, *ph*, *b*, *bh*.
- ♦♦ sibilant, spirant = *s*, *h*
- ♦ nasals = *m*, *n*, *ṇ*, *y*, *w*
- ♦ semivowels = *y*, *r*, *l*, *v*

"Mute" because they require closure or contact (*phassa*) in their place of articulation (*phāṇa-karapa*), and stopping of the breath. This use of the term should not be confused with that which refers to surd, unvoiced consonants.

1. When two consonants are juxtaposed, three things can happen:

- a) if one consonant (usually the second) is a nasal or semivowel, an epenthetic/*svarabbhakti* vowel can be inserted, *śūrya* → *śūrya* (with shortened -a), *cetṛya* → *cetṛya*, *śukṛya* → *śukṛuma*, *kileṣa* → *kileṣa*, *roṣe* → *roṣe*, *padma* → *paduma*
- b) if they are identical (with or without aspiration), they stay the same, *√ad-dhṛ* → *uddhṛati*
- c) if they are different, one or both changes, in one of three ways:
 - the second is assimilated to the first: *√pāj + ya* → *pajja*, *√sprī + ya* → *-sprīya* → *phassa*
 - the first is assimilated to the second: *√sat + kṛa* → *sakkṛa*, *ur + vēpa* → *nibbāna* (*nibbāṇa*)
 - they alter each other: *√budh + y + ati* → *bujjhati*, *rdy + na* → *vaṇṇi*, *mṛtya* → *maṇṇa*

2. General rules for instances where one or both of the consonants change are:

- a) when both consonants are the same strength, the first is assimilated to the second, *śikṛa* → *śikṛa*, *sat + parusa* → *sappurisa*, *khadga* → *khagga*, *prāpta* → *patṭa*, *labda* → *ladda*, *prāgbbhṛa* → *pabbhṛa*
- b) weaker consonants are assimilated to stronger: *√ky* → *kar + na* → *kathay*, *śṛa* → *udda*, *vaṣya* → *veṣa*, *drakṣyati* → *dakkhati* (also *dakkhiti*)
- c) Specific instances or exceptions are:

(i) mute first:

(a) mute ◆◆◆◆ + mute ◆◆◆◆

• [*c + t*] *c* → *k*, then *kt* → *ṣ*, *√vac + ta* → *mukta* → *mutta*, *√vac + ta* → *ukta* → *vutta* [The initial *v-* here is euphonic, not from the root. Pali preserves the Sanskrit weakening *vac* → *uc*.]

• (*cb* in *√pych*) + *ta*, *pyṣa* [→ *puṣh*] → *puṣṭha*

▪ in past passive participles *j* → *g* before *na*, *√bbhāj* + *na* → *bhagga* → *bhagga* *j* → *k* before *ta*, *√bbhij* + *ta* → *bhanta* → *bhanta*. In some instances, *t* → *th*, with *j* assimilated, *√maj* + *ta* → *maṭṭha*, *amajj* + *ta* → *√a-(i)j* + *ta* → *am(i)ṭṭha*.

▪ *j* sometimes → *ṣ*, *ṣaj* + *tr* → *ṣṭṭra* → *ṣṭṭha*.

▪ [*dh* or *bb* + *i*] *i* → *d* and the previous consonant is assimilated, *√labh* + *ta* → *labbha* → *labbha*, *√vyadb* + *ta* → *vaḍḍha/vaḍḍha*, *√vyadb* + *ta* → *vaḍḍha*.

(b) mute ◆◆◆◆ + sibilant ◆◆◆

▪ [*k* or *c* or *j* + *i*] → *kk*, *ḍakka* → *ḍakkha*, *√vac* (fut.) *vakya* → *vakkhati*, *√bhij* (fut.) *bhokya* → *bbakkhati*.

▪ [*t* or *p* + *i*] → *cc*: *vacchisa* → *vaccissa*, *√labh* (future) *lapya* → *laccati*.

▪ [*u* + *i*] → either *cc* or *ss*: *uccisa* → *uccissa*, *ussisa* → *ussisa*.

(c) mute ◆◆◆◆ + nasal ◆◆

▪ [*j* + nasal] *j* → *g*, and nasal is assimilated, *√sam-vij* + *na* → *sammugga*.

▪ [*d* + nasal] *d* is assimilated, *√cid* + *na* → *cinna*, *√bhid* + *na* → *bhinna*.

(d) mute ◆◆◆◆ + semivowel ◆◆

▪ [*k* + *y*] → *kk* usually, *ṣakya* → *ṣakka*, but cp. *vākya* → *vākya*.

▪ [dental + *y*] dental → palatal, then palatal doubled:

[*t* + *y*] → *cc*, *atyaṇṭa* → *accanta*, *jātiyā* → (**jātya*) → *jaccā*.

[*d* + *y*] → *ṣṣ*, *nadyā* → (**nadyā*) → *ṣṣā*.

[*dh* + *y*] → *ṣṣ*, *√buddh* + *yati* → *buddhā*.

[prefix *ud-* + *y*] → *yy*, *udyāna* → *uyyāna*.

(ii) sibilant, spirant first

(a) sibilant ◆◆◆ + mute ◆◆◆◆

▪ sibilant assimilates, with aspiration of the second consonant, *atti* → *attbi*, *puraskaroti* → *purakkharoti*, *accarya* → *accārya*.

▪ the prefixes *nir* and *du* are special cases:

nir does not cause aspiration of a following dental: *nir* + *carati* → *nircharati*.

du does not cause aspiration of a following mute: → *du* + *ṭara* → *duṭṭara*.

nir can cause aspiration of a following palatal: *nir* + *carati* → *nircharati*, but also *nir* + *and* → *niranda*.

(b) sibilant ♦♦♦ + sibilant ♦♦♦

*[s + s] → *kks* or *ss*. These cases occur with the future tense of some verbs, and they preserve the Sanskrit internal sandhi which removes one sibilant:

[f or ʃ] + *-sya-* → *-kṣy-*: *√pra-viṣ* → *pravekṣyati* → *pravekṣhati*, *√dṛś* → *drakṣyati* → *dakkhati*, *√śur* → *śakṣyati* → *sakkhati*.

s + *-sya-* → *-tṣya-*: *√vac* → *vaitṣyati* → *vacchati*, *√ghas* (desiderative) → *jigizati* → *jigbhacchati*.

(c) sibilant ♦♦♦ + nasal ♦♦

*sibilant → *h* with metathesis, *-asmā/-amhā*, *-asmay/-amhi*, (ablative/locative case endings), *prafna* → *pañha*, *uṣṇa* → *uṣha*, *māna* → *māna* or *nabhāna*, *yupnikarṇ* → *tumhakarṇ*, *uṣmaja* → *uṣmhaja*.

(d) spirant *h*

*[+ mute] *h* usually assimilates, with surds → sonants, and aspiration of the second consonant, sometimes with cerebralization, *√nab + ta* → *naddha*, *√dab + ta* → *dadḍha*.

*[+ t] can → *ḥ*, with lengthening of previous vowel, *√mub + ta* → *mūḥa*, *√vub + ta* → *vūḥa* [n.b. this is *√vub + ta* → *ūḥa* (cf. Sanskrit *ūḍha*) → *vūḥa*; the *v* is euphonic, not from the verb].

*[+ nasal or *y* or *v*] metathesis, *√grb* → *√gab + nā + ti* → *gañbāti*, *jibma* → *jimba*, *√ava-rub* → *√a-rub + ya* → *oruyha*, *jibvā* → *jivbā*. [Note *brāhmaṇa* → Prakrit *bamha*, but → Pali *brāhmaṇa*].

(iii) nasal first

In all instances a nasal can appear as *-ṣ-*, but it can also appear as the nasal of its class, *sum + gaha* → *saṃgaha* or *saṃgaha*.

(a) nasal ♦♦ + mute ♦♦♦♦

**√kr* + prefix *saṃ-* inserts *-ṣ-*, *saṃskurati* → *saṃkṣurati* (*saṃkṣurati*), *saṃskāra* → *saṃkṣāra* (*saṃkṣāra*).

(b) nasal ♦♦ + sibilant ♦♦♦

nasal → *ṣ*.

(c) nasal ♦♦ + nasal ♦♦

♦first assimilates to second, *nam + nicidati* → *namnicidati*, [*nt* →] *nn+nicijati* → *nnnicijati*.

(d) nasal ♦♦ + semivowel ♦

♦[*n* + *y*] → *nñ*, *kanyā* → *kāṇḍā*, *manaya* → *maṇḍati*.

♦[*n* + *a*] → *ṇu* or *ṇa*, *ana + eti* → *anveti*, *ana-ana-d-gata* → *paṇaṇḍagata*.

♦[*m* + *y*] → *ṇṇu* or *ṇṇy* or *ṇḍ*, *digamya* → *digamṇa*, *samyajana* → *samyajana* or *paṇḍijana*.

♦[*m* + *r* or *ṣ* or *ḥ*] → *ṇr* or *m* dropped and preceding vowel lengthened, *√sam-rub* → *samrabhati* or → *sarubati*, *samrāja* → *sārāja*, *vinipatti* → *viṇati*.

♦[*m* + *ḥ*] → *ḥ*, *ama + ḥāpa* → *māḥāpa*.

(iv) semivowel first

(a) semivowel ♦ + nasal ♦♦

♦[*r* + *m*] → *ṇma*, *karma* → *kamṇa*, *dharma* → *dhamṇa*.

♦*dur* + *n* does not cause cerebralization, *dur + niggaḥa* → *dunniggaḥa*.

(b) semivowel ♦ + semivowel ♦

♦[*r* + *y*] either remains with *rauraḥḥaḥṣṭi* vowel, *vīrya* → *vīriya*, or → *yy*, *√mṛ* → *mṛyati* (= *mīyati*), or → *ll*, *viparyāsa* → *vipallāsa* (n.b. *dṛya* → *ariya* or *ayya*).

♦[*r* + *r*] → *r* with preceding vowel lengthened, *dur+rakḥa* → *dūrakḥa*.

♦[*r* + *ḥ*] → *ḥ*, *durḥabha* → *durḥabha*.

♦[*r* + *v*] → *vv* → *bb*, *kuvansa* → *kubbanti*.

♦[*l* + *y*] → *ḥy* or *ll*, *kalyāṇa* → *kalyāṇa*, *kalya* → *kalla*.

♦[*v* + *y*] → *vy* / *by* at the start of words, *vyaḥḥana* / *byaḥḥana*; but elsewhere → *bb*, *udayavyaya* → *udayabbaya*.

♦[*v* + *r*] → *vv* → *bb*, *praurajya* → *paḥḥajjā*.

d) Here are two examples of important words in Sanskrit Buddhism misunderstood through not knowing these Sanskrit ↔ Pali correspondences:

(i) *bodhimitta*. This word has traditionally been analysed as *bodhi* + *sattva*, enlightenment-being, which makes no grammatical sense. What seems to have happened is that the Pali (or related MIA) word *satta* has been re-Sanskritized as *sattva*. This is a possible correspondence, but *satta* in Pali

can be equivalent to two other words in Sanskrit, both of which make better sense than *sattva*. From *√sāṃj*, to adhere to, be intent on, the past passive participle is *sakta*, which → *satta* in Pali. From *√śak*, to be able to, be capable of, the past passive participle is *sakta*, which also → *satta* in Pali. intent on enlightenment or capable of enlightenment are both more à propos than enlightenment-being, so it is likely one of these two senses of *buddhassatta* was the original.

(ii) In the compound *samvutti-satya*, conventional truth, *samvutti* was derived by some Buddhists in India, and by some modern scholars, from *√sam-ut*, (cl.5) to cover, whereas the correct derivation is from *√sam-man* (cl. 4), to think together agree on. The term must originally have been Pali, or a similar form of MIA. from *√sam-man* is derived the noun *sammatti* or *sammutti*, agreement. (The *u* in *sammutti* is an example of what is called the labialization of vowels). The latter was Sanskritized as *samvutti*, which would be possible from Pali *√sam-var*, cover, instead of the correct *sammatti*.

1.3 *vysya* (Change), inflection

• *ślokaśāpade*, Words Contained in Language, are of four kinds:

<i>nāma</i>	noun, adjective, pronoun, numeral
<i>ākhyāta</i>	verb
<i>upasagga</i>	preposition, verbal prefix
<i>nipāta</i>	particle, conjunction, adverb

nāma and *ākhyāta* are subject to inflection, i.e. they end in a variable suffix (*viḥḥanti*, *viḥḥantiyaṃ*), but *upasagga* and *nipāta* are not, being *avyaya* and *avivḥantiyaṃ*. The most fundamental level of linguistic analysis is the verbal root, *dhātu*. Verbs, and thence almost all nouns, are derived from roots, with the exception of Denominative verbs, which are derived from nouns. In the declension of nouns, adjectives and pronouns the basic unit of analysis is the stem (*paññapadika*, *liṅga*, *sadda*) to which endings are added. Neither roots nor stems are actual words, and cannot appear in themselves in sentences, but the stem form is used in English when citing Pali words and Proper Names.

- English nouns and pronouns have three cases (i) subject, (ii) object [which has three forms, direct object, indirect object, object of a preposition], and (iii) possessive. Western scholarly tradition has seen eight cases in Pali, and given them names taken from Latin tradition. Pali grammar recognizes eight "divisions," *vibhatti*, which correspond to the eight cases, but only six "factors of action," *kāraka*. The cases can be seen analytically, though not historically, as an expansion of the three cases of English:

ENGLISH CASE	PALI CASE	PREPOSITIONS COMMONLY USED IN TRANSLATION	OED DESCRIPTION: 'THE CASE'
SUBJECT	nominative		of nouns, adjectives, and pronouns, which is, or is connected with, the subject of a verb
DIRECT OBJECT	accusative	[to]	expressing destination or goal of motion; the case which follows prepositions implying motion towards, the object of transitive verbs, i.e. the destination of the verbal action
OBJECT OF A PREPOSITION	instrumental	by, with, through	denoting that <i>with</i> or <i>by</i> which something is done
OBJECT OF A PREPOSITION	dative	to, for	which denotes the indirect or remote object of the action of a verb, that <i>to</i> or <i>for</i> whom or which we do a thing, or <i>to</i> whom we give a thing
OBJECT OF A PREPOSITION	ablative	from	expressing <i>direction from</i> a place or time, the <i>source</i> whence action proceeds; the <i>cause</i> or <i>idea</i> source of an event, the <i>instrument</i> and <i>agent</i> or material sources of an action
POSSESSIVE	genitive	possessive and/or -s, of	chiefly used to denote that the person or thing signified is related to another as source, possessor, or the like, but also employed in a variety of idiomatic usages
OBJECT OF A PREPOSITION	locative	at, in	which denotes 'place where'
SUBJECT	vocative		of nouns, adjectives, or pronouns, used to express address or invocation

The prepositions here are those standardly used, but they should only be taken as a guide to meaning. The following sentence uses all the cases:

Sir, that man gave his girlfriend a necklace, obtained through a friend at the market the previous Sunday from a suspicious character.

Sir (vocative), that man (subject, nominative) gave to his (possessive, case) girlfriend (indirect object, dative) a necklace (direct object, accusative), obtained through a friend (means, instrumental) at the market (place, locative) the previous Sunday (time, locative) from a suspicious character (source, ablative).

The term oblique is used to refer to cases other than the nominative and vocative, and sometimes also accusative. The latter usage is followed here.

English verbs are understood in terms of tense and mood, with aspect as an additional interpretative category. Pali terminology for verbs was taken from Sanskrit, Pāṇinian grammar, and ordered its categories as follows, assigning each a syllable beginning with *f*-. (The Vedic subjunctive is omitted here.)

syllable	Sanskrit name	Pali name	meaning	English term	
1	laṣ	vaṭamānā	vaṭamānā	occurring	present
2	liṣ	parokṣā	parokṣā	past before today, action out of sight	perfect
3	luṣ	svatanī	[svatanī]	future beyond today	periphrastic future
4	lṛṣ	bhaviyanti	bhaviyanti	general and immediate future	future
5	loṣ	pañnamī		first	imperative
6	len	anadyatani	biyyatani, anadyatani	past before today, can have been seen by speaker	imperfect
7	lin	saptami	sattami	seventh	optative
8	lan	adyatani	ajjatanā	past earlier today	aorist
9	lṛn	kālaṃpatti		non-realization of an action	conditional

Pali has 1 present, 4 future, 5 imperative, 7 optative, 8 aorist, 9 conditional.

Some characteristics of conjugated verbal forms in Pali:

TERM	TRANSLATION	COMMENTS
<i>dhātu</i>	root	can denote an activity (<i>kiriya</i>) or a condition (<i>bhāva</i>)
<i>pacceya, vibhatti</i>	ending	used to refer to both verbal and nominal endings
<i>(no)vikharapa(-pacceya)</i>	suffix, infix	can be placed after or in the root before an ending
<i>abhiṅga</i>	augment	applies to some aorists and the conditional
<i>abbhāsa</i>	reduplication	applies to verbs such as <i>√dā → dadāti</i> , <i>√bā → jābāti</i> , and derivative forms such as Desideratives and Intensives

They can have:

<i>trikāla: atīta, anāgata, pacuppanna</i>	three times: past, future, present	conjugated, finite forms express tense, whereas declined participial forms express aspect
<i>ananta-, aniyatakalā</i>	time unexpressed, not restricted to a specific time	applies to fifth (imperative) and seventh (optative)
<i>tipuru</i>	three persons	first = he/she/it/they, second = you, third = I/we
<i>trikāra: katta, kamma, bhāva</i>	three factors of action: agent/subject, object, state	this is not the same as <i>kāra</i> applied to nouns
<i>dvivacana: ekavacana, bahuvacana</i>	two numbers: singular, plural	i.e. no dual
<i>attilīga</i>	none of the three genders	participles do have gender, because they behave, and decline, as adjectives

In giving paradigms, Pali grammar uses different terms from Western grammar, and a different order:

<i>ekavacana</i>	word for one	singular
<i>bahuvacana</i>	word for many	plural

<i>paṭhama</i>	first = he/she/it, they	first person
<i>mayhima</i>	middle = you	second person
<i>utthama</i>	last = I/we	third person

Paradigms have been learned traditionally in the order: *ekavacana paṭhama*, *bahuvacana paṭhama*, *ekavacana mayhima*, etc. Thus Aggavaripṣa lists the twelve endings of the present tense

ti anṭi ti sā mu ma; te ante se vbe e mbe

In this book, however, paradigms are given in the usual Western order: first person = I/we, second person = you, third person = he/she/it, they.

2 *nāma*

Nouns, Adjectives, Pronouns and Pronominal Adjectives, Numerals

2.1 *nāmanāma*, *guṇanāma*, Nouns substantive, Nouns adjective

Pali grammarians distinguished between nouns and adjectives in two ways:

- (i) by the fact that adjectives must take the gender of the nouns they qualify
- (ii) by the difference between a quality or attribute and that which has the quality or attribute.

A noun is

guṇī-pada,

a word for that which has qualities

abbhucrya-linga,

whose gender is that which it signifies

padbhāsa-linga,

whose gender is superordinate

An adjective is

guṇa-pada,

word for a quality

tvāca-linga,

whose gender is that of the word
which it qualifies

appabbhāsa-linga,

whose gender is subordinate

As single words, nouns have one gender and adjectives three, but as the final member in compounds where they act as adjectives nouns can also have three. Nouns in Pali can be used adjectivally in three ways:

- (i) as the final member of a bahuvrīhi compound: *putta*, son, *itthī mataputtā*, a woman whose son is dead.
- (ii) in a karmadhāraya compound expressing a comparison. Although the noun as final element remains nominal (in formal terms, it acts as an adjective, as in the common epithet for kings and other heroes *nararūpa*, a man-lion, i.e. a lion-like man.

- (ii) with the addition of a suffix such as *-(a)ka* / *-ika* or *-ya* / *-īya*: *cetas*, mind, *cetanka*, mental; *thāma*, strength, *thāmaka*, strong; *dharmma*, the Truth, *dharmmiya*, in accordance with the Truth; also with the suffixes *-isa*, *-isa*, *hala*, strength, *halisa*, *halisa*, strong

2.1.1 vibhatti, Case-Endings

In declined words the nominative and vocative cases add no meaning to the theme apart from gender and number. The other cases add meanings and connect the word to others in a sentence (*vākya*). The cases are:

vibhatti	PALI NAMES	USES IN PALI
<i>pañhamā</i> nominative	<i>kattā</i> , agent of active verbs <i>kamma</i> , object of passive verbs <i>paratta</i> , individual, separate	agent of transitive and intransitive verbs; makes the stem form accord with the agent denoted by the verbal ending, and gives it gender
<i>duṭṭhā</i> accusative	<i>kamma</i> , object of action <i>upayoga</i> , application of action	direct object of transitive verbs; secondary object in double accusatives with verbs of speaking, etc.
<i>ṭṭhā</i> instrumental	<i>kamma</i> , means, instrument <i>kattā</i> , agent of passive verbs	agent of passive verbs; instrument of action; cause or reason (<i>hetu</i>) of action; accompaniment of action
<i>caruttvā</i> dative	<i>anupaddāna</i> , giving over (to)	destination of action, indirect object, purpose, suitable object, secondary object of verbs of speaking etc.
<i>pañcāmā</i> ablative	<i>apaddāna</i> , origin, that from which something is removed <i>asaddhā</i> , origin <i>nissakka</i> , issuing from	that from which action occurs, physically and conceptually; expresses cause, criterion, point of view; object of comparison
<i>ṭhāṭṭhā</i> genitive	<i>sambandha</i> , relation <i>sāmi</i> , possessor	expresses possessive or partitive relation between two nouns; not related to the verb; used in place of instrumental, dative and ablative

<i>attamañ</i> locative	<i>addharaṃ</i> , location <i>akāsa</i> , place <i>addhara</i> , basis <i>bhūma</i> , ground	point, literal or figurative, at which or when action occurs, end result of motion, used like partitive genitive
<i>attamañ</i> vocative	<i>ammitaṃ</i> , address <i>sambhava</i> , calling <i>āpama</i> , address	regarded as a form or use of the nominative

A. The Nominative is used for

1. The grammatical subject of sentences or clauses, active or passive:

Bhagavā... dhammaṃ deseti,
the Blessed One teaches the dhamma (D I 62).
Bhagavā dhammaṃ desiyati,
the dhamma is taught by the Blessed One (D III 264).

2. Any word which qualifies the subject, such as an adjective, predicate, or a term placed in apposition

sambhava gharāvāsa rajjapāṭha. abbhokāso pabbhaya,
the household life is constricted, full of dust, going forth is the open air (M III 33).
ayam tena samayena rājā Mahāsudassana abasam,
I was at that time king Mahāsudassana (D II 196).
sappathāpi nāma. ayam Aciravati nādi pāra udakāna samuttitthikā bhikkhuyyā,
It is just as if this river Aciravati were full of water, level with the banks, drinkable by crows
(Aciravati might also be in a *ti* clause or followed by the adverb *nāma*,
by name) (D I 244).

3. Items referred to in a *ti* clause

*sa... esam āha, yaṃ kha idampi vuccati cakkhūna ti pi rotam ti pi ghānam ti pi
jīvaṃ ti pi kīya ti pi ayam attā micca. yaṃ kha idampi vuccati cittaṃ ti vā
nama ti vā vitthānam ti pi vā ayam vuccati attā micca...*
He says "that which is called 'eye,' 'ear,' 'nose,' 'tongue,' 'body,' this an
impermanent self... that which is called 'thinking,' 'mind,' 'consciousness,' this is a
permanent self..." (D I 21).

4. The titles of texts: *Dīghanikāya*, *Sālekkaṇḍharuḥḥo*, *Brahmajāla Sutta*,

5. Occasionally, the nominative of an abstract noun is used in an exclamation

aho acchariyam aho abbhutam aho Buddhānam ānubhūtaṃ,
O the wonder, O the marvel, O the power of Buddhas! (Ja V 430).

6. Sometimes a nominative or series of them can introduce another phrase without a usual grammatical connection (the 'Hanging nominative, *nominativus pendens*):

candanam tagaram vāpi uppalam aha samki / cetasam gandhabhājānam
sānam silegandho amutara,
sandalwood or incense, lotus or jasmine / among these kinds or perfume the perfumes
of virtue is supreme (Dhp 55).

B. The accusative is used for

1. The external direct object, including the goal of motion ('external' means external to the action of the verb):

aha kha āyasmā Angulimālo... paraccivaram ādāya Sāvatthiṃ piṇḍāya
pāvusi,
then the Venerable Angulimāla took his robe and bowl and entered Sāvatthi for alms
(M II 102),

ādasa kha āyasmā Angulimālo... aññataram itthiṃ miḍḍagabbhāṃ,
the Venerable Angulimāla saw a woman in difficult labor (ibid.).

2. The internal direct object, including the cognate accusative (so-called because the verb and noun are related)

aha kha bhagvā Gāyāsiṃ... yma Rājagahaṃ tena cārikam paḍḍam mabhaṃ
bhikkhuanāyehaṃ saddham,
then the Blessed One set out on tour towards Rājagaha, with a large company of
monks (Vin I 35).

sattāhaṃsē bhagavato bhagavato mātā kālāṃ ahaṃ,
seven days after the Blessed One's birth his mother died (Jd 48).
attha kva Bhagavā. maṃ udānaṃ uddhēsi,
then the Blessed One gave voice to this Spirited Utterance (D II 107).

3. With the abstract endings *-tvaṃ* (Sanskrit *-tvaṃ*) and *-tā* as the object of verbs of motion or acquisition to express a change of state

attha kva Jīvaka.. na citraṃ' eva viññutvaṃ pāpāṃ,
and not long afterwards Jivaka attained maturity (Vin I 269).

4. Double accusatives are common, in a variety of functions

apāsakaṃ maṃ bhavaṃ Gotama dāhēva,
may the honorable Gotama accept me as a lay disciple (Sn p.25, appositional accusative),
taṃ ahaṃ brūmi brāhmaṇaṃ,
him I call a brahmin (Sn 620, predicative accusative),
te bhikkhū Bhagavantaṃ etad avocaṃ,
those monks said this to the Blessed One (D I 2),
Sakko devānaṃ mdo Bhagavantaṃ maṃ pajāhamaṃ pañhaṃ pucchā,
Sakka, king of the gods, asked the Blessed one this initial question (D II 276).

5. Causatives made from intransitive verbs always take a double accusative

idha bhikkhave bhikkhu.. uppamaṃ kammaṇitakkaṃ nābhūvāseti pajahati.
anabbhūvaṃ gameti,
here, monks, a monk does not assent to a thought of desire which has arisen, (but) rejects it, makes it non-existent (M I 11).

Other causatives may also take a double accusative

Mahāpajāpati Gotamī. . Bhagavantaṃ janettiyā kalakātōya rabaññaṃ pāyeyā,
Mahapajapati Gotami made the Blessed One drink at her breast when (his) mother died (M III 253).

Causatives from transitive verbs may also, if rarely, take the accusative (of the object) and instrumental (of the agent)

attha kha chabbaggiyā bhikkhū... tantanāyehi civarame vāyapesame,
 then the Group of Six Monks... had cloth woven by weavers (Vin II 256)
ekacco passati corame āgucāme vājāno gabetuā... sunakhehi khādāpente,
 someone sees kings capture a bandit, a criminal... (and) having him eaten by dogs
 (A I 47-8).

Aggavaṣṭisa gives as examples of the two constructions, inter alia

piṇḍo piṇḍame piṇḍena vā piṇḍe khādeti,
 a man has a man eat a cake, or a man has a cake eaten by a man (Sadd 593),

6. It is used with interjections

dbi-r-attha idha jūṭame,
 a curse on the here! (Sn 440).

7. It has various adverbial uses

Time during which

te tatte... cireme digheme addhāneme tittbanti,
 they stay there long, for a protracted stretch of time (D III 84).
yo kha... aññatattbhyaṇḍo mame dhammavinaye pabbajjame ānikkhatti m
cattāre māse parivāsati,
 any former member of another sect who wants to go forth in this Dhamma and
 Discipline must wait for three months (D I 176),

Extent of space

ame Kusināra Kusavati nāma vājabbhūti abasi, paratthimeṇa ca paratthimeṇa
ca dūddasa yojanāme āyameṇa, uttareṇa ca dakkhiṇeṇa ca satto yojanāme
vittāreṇa,
 this Kusinara was (in the past) a royal city called Kusavati, twelve yojanas long on the
 eastern and western sides, seven yojanas wide and the north and south (D II 146),

Manner

sādhukeṇ manasikarāhi,
 pay careful attention (D I 124)
mā kha tuṇṇ... atibhāṇe paridevesi,
 do not grieve too much (D II 232).

Other examples of the adverbial accusative:

cattāro naṃ devaputṭhā cātummāṇaṃ rakkhāya apaparikkhanti,
four junior gods came to protect him on (all) four sides, i.e. with regard to the four directions (D II 12).

digbhaṃ vā āsanto digbhaṃ assaṇṇi ti pajānāti,
when he is breathing a long in-breath he knows that he is breathing a long in-breath (D II 291).

attha kho Bhagavā Rajagaha yathābhivraṇaṃ vibharitvā āyamaṇaṃ Anandaṃ āmanāten.
when the Blessed One had stayed at Rajagaha for as long as he wished, he addressed the Venerable Ananda... (D II 81).

8. It is the object of various prepositions and postpositions: *antaraṃ*, between, *pacchā*, after, *yathā*, according to, *vinaṃ*, without, *santike*, in the presence of, and the following, which also occur as prefixes to verbs: *eva*, after, *abhi*, towards, *paṇi*, back to, facing

C. The Instrumental is used for:

1. The logical subject of passive verbs

rukkhāṇāṃ Bhagavatā dhamaṃ,
the Dhamma has been well-proclaimed by the Blessed One (D II 9),
sakkā pana etasṃ mayā ādutaṃ,
I can know this (i.e. this can be known by me) (D I 187).

2. Cause, or reason

siyā kho pana bhikkhave Saṃbhūgāravana pi na puccheyyātha,
It may be monks, that you do not ask questions because of reverence for your Teacher (D II 155),
na akuraṇena Tathāgataṃ siṃhaṃ pātukaṇvanti,
Tathagatas do not smile without a reason (M II 45).

3. Accompaniment

attha kho Bhagavā āyamaṇā Angulimālāna paṇḍitaṃ yena Sāvasthi tena cārikaṃ pakkāma,
then the Blessed One set out for Sāvasthi with the Venerable Angulimāla as attendant (ascetic) (M II 100).

The words *sāha* and *saddhīya*, with, are often used as pre- or postpositions in such contexts: *mabalaṃ bhikkhūmaggaṃ sādhīya*, with a large group of monks.

4. Means

seyyathāpi Rāhula vaṇṇo nāga... saṅgāmagato parimehi pādehi kaṃmaṃ karoti. paṭṭhimehi pādehi kaṃmaṃ karoti. ... purimeṇa kāyena. paṭṭhimeṇa kāyena. ... sūṇa... kaṃṇehi... dantehi... saṅgaṇṇeṇa... soḍḍāya pi kaṃmaṃ karoti.

It is just as when, Rāhula, a royal elephant in battle does his work with front and back legs, with the front and back of his body, with his head, ears, tusks, tail and trunk (M I 414-5).

jaṭṭha khaṃ dāruṇaṃ na jāyati na jhyati na miyyati na carati na uppaggaṭṭa, naḥma teṇa gemaṇeṇa lokassa antaṇṇaṃ. paṭṭeyyāṃ ti vadāmi.

I do not say that one can reach by walking [the commentary Spk II 116 has *paḍaḡemaṇeṇa*] the end of the world where there is no being born, no growing old, no dying, no falling (from one state) and being reborn (in another) (S I 61).

5. Manner

akāṇḍe paṇṇikheṇa kamati,

he travels cross-legged through the sky (D I 78).

rakkhiteṇa kāyena rakkhitāya vācāya rakkhiteṇa cittaṇa upaṭṭhitāya satiṃ sapaṇṇetiṃ indriyeṃ gāmaṇi vā nigamaṇi vā pavasiṇaṃ,

he will enter a village or town with body protected, speech protected, mind protected, with mindfulness established and senses controlled (S II 271).

6. Attendant circumstances

kāyaṃ na 'vibaṃ bhikkhava eterehi katthāya saṃvissimā,

(engaged in) what kind of talk were you sitting just now? (D II 3)

Abhiṃbū bhikkhu... dīṇamāṇeṇa kāyena dhammaṃ deseti, adīṇamāṇeṇa pi...

dīṇamāṇeṇa beṇḍimeṇa upaḍḍakāyena adīṇamāṇeṇa uparimeṇa

upaḍḍakāyena. dīṇamāṇeṇa uparimeṇa upaḍḍakāyena adīṇamāṇeṇa

beṇḍimeṇa upaḍḍakāyena dhammaṃ deseti,

then the monk Abhiṃbū taught the Dhamma with his body visible, (then) with his

body invisible, (then) with the lower half of his body visible and the upper half

invisible, (and then) with the upper half of his body visible and the lower half invisible

(S I 136).

Kasīnārake Mallā saṁbhāgāre sammipatiṭṭhaṁ bhantaṁ eva haṁsaṁyena,
the Mallans of Kusinara were gathered in the meeting-hall on some business (D II 147).

7. In *yena...* *tena* constructions

attha kko Bhagavā... yena Magadhamaḥmāraṇaṁ Jambho tes' upasankhamati,
the Blessed One approached the dwelling-place of the great ministers of Magadha (D II 68).

With the verb *√ava-*, the accusative *taḁ* is found:

attha kko Bhagavā mahatā bhikkhuanugbhaṁ saddhimaṁ yena Beluvagāmaṁ
taḁ avasari,
then the Blessed One went with a large group of monks to the village of Beluva (D II 98).

8. Place

akkhāmetva pāṇena sīhasayyāṁ bhesaṁ,
he lies down like a lion on his right side (A I 14),
āḍḍha' eva tēna cetasāsiṭṭi-pabbajjita-sabbaśāḍḍaṁ agamasuṇa, sīḷhena Vipassī
bodhivatto,
the 84,000 ascetics went one way, Vipassī the future Buddha another (D II 30).

9. Time

tena kko parā samayena,
at that time (this is a standard means of starting a text or a section of a text),
attha kko āyamaṁ Ananda etena upāyena paṭhamen' eva yāmena Kasīnārake
Mallā Bhagavantaṁ vandhesu,
and then, by this means, the Venerable Ananda got (all) the Mallans from Kusinara to
pay their respects to the Blessed One in just the first watch (of the night) (D II 148),
kālena dhammasaṁvāsaṇaṁ,
hearing the Dhamma at the right time (Sn 263).

10. Phrases with a cognate or semantically related verb and noun

attha kko bhagavā Bāhiyaṁ. mūṇā sammāhiteṇa evadeva evaditvā paṭṭhāmi,
then the Blessed One exhorted Bāhiya briefly (lit. with this short exhortation) and left
(Ud 8),

santaṁ mūṇ' aṇṇaṁ bhante Bhagavā vibhāvaṁ vibhā,
has the Blessed One, sir, passed the time peacefully today? (D II 225)
vyatthā pi... parisa... rakkhamaṁ māle chudayya... aggāṇā ḍaheyya,
it is just as if a man: might uproot a tree and burn it with fire (S II 88).

11. Comparison

na tena soyyo naḍḍo vā vijjati,

there is no-one better than or the same as he (D II 358).

12 Other adverbial uses

adbhūtaṃ Bhagavā tucchibhāvena,

the Blessed One accepted (the invitation) by remaining silent (D II 84),

*addasā kho Selo brāhmaṇo Bhagavato kāye dvattimāso mahapavisaḷakkhaṇḍo
yebhuyyena jhāpetuṃ dū,*

the brahmin Sela saw almost all the 32 marks of a Great Man on the Blessed One's
body, except for two (Sn p. 107).

*eti tuvaṃ brāhmaṇa yena Bhagavā ten' upasaṃkama,, mama vacaneṃ
Bhagavato pāde srasā vandaṃbhi,*

go, brahmin, approach the Blessed One and in my name venerate his feet with your
head (D II 72).

Vipassī mārisa bhagavā... khattiya jātiyā aban,

sir, the Blessed One Vipassī was a khattiya by birth (D II 50),

dehi je Ambapālī etaṃ bhottam satasahasena ṭṭ,

Ambapālī you wretch, give (us the right to offer the Buddha) this meal for a hundred
thousand! (D II 96).

idda bhikkhave etaṃ puggalo āgāhena pi vuccamaṃso pāruṇeṃ pi..

amaṇāpeṃ pi... sammodati,

here, monks, a certain person is spoken to severely, harshly, unpleasantly,...(but)
rejoices (A I 283-4).

yadda tvaṃhe Kāḷamaṃ atthaṃ vā janyyātha...

when you know for yourselves, Kalamans... (A I 188).

13 *ampi* is used with the instrumental in the senses what is the use of?, away

with!, no more of!, and *alaṃ* in that of enough of!, there is no need of!

tena hi, amma, rathā appiyakāleto paṭṭhāyo kiṃ tumbākaṃ adha vāna,

so, lady, what is the use of your living here since the king became unkind? (Ja II 205),

tena hi samma sārutthi alaṃ dān' ayaṃ nyyānabhūmiyā,

so then good charioteer that's enough of the pleasure-park for today! (D II 23),

alaṃ Devadatta, nā te vucca paṇḍabbheda,

stop, Devadatta! Don't set your mind on a division in the Order! (Vin II 198).

D. The Dative is different in form from the genitive only in the *-s* declension in the singular. In other declensions, therefore, it is often difficult and rarely necessary to decide whether the case is dative or genitive. The examples given here all use the singular of the *-s* declension. It is used for

1. Purpose, result

bhikkhū pajinikkhā yoniso piṇḍapātāṃ paṭivvati, n' eva davāya na madāya na mapḍenāya na vibbhāzenāya, yāvud eva tmasa kāyassa bhittiyā yāpanāya,
the monk (who) seeks alms reflectively (does so) not for sport, nor intoxication (with himself), nor for making (himself) attractive, nor for beautification, but just as much as is necessary for his body to persist, (for him) to keep (it) going (M I 335).
āciṇṇaṃ kha paṇ' etaṃ vassāṃ vuttānāṃ bhikkhūnāṃ Bhagvontāṃ dāzamaṃya upasamkammataṃ,

It is the custom for monks who have finished the rains retreat to go to see the Blessed One (Vin I 18).

tiyā kālāntā c' assa garuṇaṃ dāzamaṃya,

he should know the right time for seeing teachers (Sn 325).

*n' etaṃ bhikkhave appasannānaṃ vā pasaddāya pasannānaṃ vā
bhṛgyobbhāvāya, attha kha taṃ bhikkave appasannānaṃ c' eva appasaddāya
pasannānaṃ ca ekaccānaṃ aññatibattāya ti,*

'this, monks, (will) not (conduce) to giving confidence to those without confidence, nor to increasing the confidence of those who have it, but to (continued) lack of confidence in those who have none, and to causing some of those who have confidence to become otherwise' (Vin I 45).

2. The dative of *attha* has the sense for the sake of

*yass' atthāya kulaputtā sammad eva agārasmā anagariyaṃ pabbajjenti, tad
anuttaraṃ brahmacariyaṃ pariyoḍanaṃ... upasampajja viharissatthā ti,*
'you will enter and live in that unsurpassed goal of the celibate life for the sake of which children from good families go forth from home to homelessness' (Vin I 9).

3. Direction

*bhikkhu... manomayaṃ kāyaṃ abhinimmināya cittaṃ abhinibharati
abhinimnāmeti,*

the monk bends, inclines his mind to the creation of a mind-made body (D I 77),
sakko jālānusso va appo laggāya gacchati,
few go to heaven, like a bird released from a net (Dhp 174).

4. Time

*abhiyāsetu no bhavaṃ Gotama ajjatanāya bhāṭṭaṃ saddhāṃ
bhikkhusaṅghena,*

may the Blessed One accept a meal from us today, along with the order of monks
(D II 68),

abō uñña mahāsamāro vuttanāya nāgaccheyya,

the great ascetic would certainly not come tomorrow (Vin I 27),

dukkham upenti punapunnāṃ cārāya,

they go to suffering again and again, for a long time (Dhp 342)

karoti c'hyeti pāpam c'ratīdāya Antaka,

Endmaker (Mara), for (you) who does it evil is heaped up for a long time (M I 338).

5 Some adjectives and indeclinables are used with the dative

*appamādaṃvato bhikkhu paṃdā bhayadassuā / abhabbo paribhāṇāya nibbānaṃ
eva samāhe,*

the monk who is devoted to carefulness, and sees the danger in carelessness, is
incapable of falling away and is near to nirvāṇa (Dhp 32),

evam sante dyaṃmanānaṃ Nigaṇṭhānaṃ na kallaṃ aṃ veyyākaraṇāya...

that being so, it would not be fitting for the Venerable Nigaṇṭhas to explain...

(M II 215),

alam bi te Vaccho aññāṇāya alam usumhāyā,

it is enough to cause you bewilderment, Vaccha, enough to confuse you (M I 487),

pi' esā bhāṇie kathā Bhagavato dullebbhā bhavissati paribā pi satarāyā,

it will not be difficult for the Blessed One to hear this talk afterwards (D I 179)

E. The Ablative, whose endings in the singular can be replaced in some
declensions by the suffix *-to*, is used:

1 The point from which, cause, origin, motive, etc.

*seyyutthā pi mahārāja purā sakaṃbhā gāma aññāṃ gāmaṃ gaccheyya, tamhā
pi gāmañ aññāṃ gāmaṃ gaccheyya, tamhā pi gāmañ sakaṃ yeva gāmaṃ
paṇḍagaccheyya,*

it is just as if, great king, a person were to go from his own village to another village,
(then) from that village to another village, (then) from that village back to his own
village (D I 81).

*idha ambhikāṃ yo peṭhamāṃ gāmaṃ paṇḍāya paṭikkamēyya, so ānenaṃ
paññāpeyya...*

whichever of us should return first from the village (after going) for alms,
should prepare seats,... (Mn 1 157),

ānante ito Manasikkataṃ na-y-ito dāre Manasikkataṃ,

Manasakata is near here, not far from here (D 1 248),

*taṇhāya jhāyati soka taṇhāya jhāyati bhayaṃ / taṇhāya vippannattassa n' atthi
soka kuto bhayaṃ,*

from craving arises grief, from craving arises fear. For the one who is liberated from
craving there is no grief, from where (could there arise) fear? (Dhp 216),

*so iassa kammassa katattā upacattā ussannattā vipulattā bhayaṃ bhedā
peramā maraṇā sugatim saggam lokam uppaṇati,*

he, because of doing that karma, accumulating it, because it is plentiful and
abundant, after the break-up of the body, after death, is born into a happy destiny, a
heavenly world (D III 146),

*yā tā bhontī āpaddā aggata tā ulakata tā vājāta tā corata tā appiyata tā
dāyādato tā...*

whatever calamities there are, because of fire, water, kings, bandits, enemies or heirs..
(A II 68),

*seyyathā pi Citta gaulā khīraṃ, khīrambhā dadhī, dadhimbhā navanītaṃ,
navanītambhā sappi, sappimbhā sappimaṇḍa,*

just as when, Citta, there is milk from a cow, curds from the milk, butter from the
curds, ghee from the butter and cream of ghee from the ghee (D 1 201),

*koḍhano Sāriputta Sunakkhato moghapurisa, koḍhā ca paṇ' aṇa eṇā vācā
bālātā,*

Sariputta, this foolish man Sunakkhatta is angry, and what he says is said out of anger
(M 1 68).

2 In other senses

atth' āvuso dakkhiṇā dāyakato viṣayhato no paṭiggāhakatā,

there is, friend the (kind of) gift which is purified on the part of the giver but not of
the receiver (D III 231),

bhūte bhūtāso sañjānāti... deve devato sañjānāti,

he perceives beings as beings... gods as gods (M 1 2),

atthā kho āyama Vangisa Bhagavantaṃ sammakbā niruppāhi gāthābhi,

then the Venerable Vangisa praised the Blessed One face to face with some suitable
verses (Sn p. 79).

3. For comparisons

atth' Ananda etambā sukkhā aññam sukham abbikhanatarāṃ ca paññatarāṃ ca,

Ananda, there exists a happiness more excellent and more lofty than this one (M I 398).

ato mabandatarāṃ kha... āvijjakkhandhena Jayaseno rājakamāro āvuso,
Prince Jayasena is covered with a mass of ignorance greater than this (M II 131).

4. In certain adverbial forms

tasmā or *tato*, therefore, *yasmā* or *yato*, because of which, (time) from which, *ettato*, because of this, *ettavutā* this much, *kutavutā* how much?, *pacchā*, behind, after, *samantato*, on every side, all around, *dakkhiṇato*, to the south, *ubbato*, in both ways, on both sides, *sabbato*, all around, in every respect, *purato*, in front of, *adatto*, from the beginning, initially.

5. Prepositions and nouns used prepositionally with the ablative include

Alara neñhātra manussaloka / suddhī ca samvujjati saññāmo ca,

Alara, there is no purity or restraint apart from (in) the human world (Ja V 173).

*idha bhikkhave imameva khaṇam uddham pādetāsi adho bezamattakā...
pascevaikkhara,*

here, monks, a monk reviews this very body upwards from the soles of the feet and downwards from the tips of his hair (S V 278).

iti ka tena khaṇena tena mubbuttena yāva Brahmalokaṃ sadda abbhagacchan,
and so in that moment, in that instant the sound went up as far as the Brahma world (Vin III 19).

*Vipassīna bhikkhave bhagavato... pubbeva sambodhā anābhisaṃbuddhassa
bodhisattassa sato etad āburi,*

this thought, monks, came to the blessed One Vipassī before his awakening, when he was a future Buddha, not a fully awakened Buddha (S II 5).

*samāseṃ khaṇaṃ kha Gotamam tīra ruffhā tīra janapadaṃ sampacchittam
dgacchanti,*

(people) come across the kingdom, across the countryside to question the ascetic Gotama (D I 114).

attha āra paṇādamhā,

is he far from negligence? (Sn 156).

F. The Genitive is a case whose relation to the rest of the sentence is for the most part adnominal rather than adverbial. That is to say, in the same way as is an adjective, it is connected to a noun rather than directly to the verb, as are the other cases except the vocative. The adjective phrase *rājā Māgadho*, the Magadhan king (D 72) is formally equivalent to *rājā Magadhānaṃ*, the king of the Magadhans (cp *Magadhānaṃ Giribhayaṃ*, (the town) Giribhaya [Rājagaha] of the Magadhans, Vin I 43). It is used in:

1. The possessive genitive

assa' mādā satta ratanāni abhetaṃ,

he had these seven jewels (D II 58),

kim ahaṃ sīlasampadā sattiṃ sāsanaśīlā / nibbānaṃ nābhigacchāmi,

why do I, who am virtuous and who follow the Teacher's instructions, not attain nirvana? (Th I 13),

ajā kko paṇ' Ananda vatte paṇḍarāyāsi... Tatthagataṃ parinibbānaṃ bhavissati,

today, Ananda, in the last watch of the night the Tathagata's final nirvana will take place (D II 134).

2. The partitive genitive has the sense, like the partitive locative, 'from among'

tesaṃ heva kko Vāsetṭha sattānaṃ ekacce satā anābhūyante paṇḍakupḍu

taṃ jhānaṃ anabbhambhūyamānā,

some of these beings, Vasettha, being unable to maintain the life of meditation in forest leaf-huts (D II 94),

Sambuddho dvipadaṃ seyyha,

the Fully Awakened One is the best of the two-footed (S I 6)

imesaṃ paṇa brāhmaṇa ratanaṃ angānaṃ sakkā ekam aṇaṃ tthapayitvā tīhi aṇeḥi samannaḡatam brāhmaṇaṃ paññāpetuṃ.

It is possible, brahmin, to leave one factor out from the four factors and declare that he who has the (other) three is a brahmin (D I 121).

3. The subjective genitive (i.e., the genitive would be the subject if the word qualifying it were converted to a verb)

idaṃ paṇḍimakaṃ Ananda tatthagataṃ Vesālāssaṇaṃ bhavissati,

this will be the Tathagata's last sight of Vesāl (D II 122) (a verbal equivalent would be *tatthagato Vesālāṃ dakkhati*),

evaṃ etassa kevalessa dukkhakkhandasā sammādaya hoti,
such is the arising of this whole mass of suffering (D I 33)
(a verbal equivalent would be *evaṃ ca kevalo dukkhakkhande*
sammādayati).

4. The objective genitive (i.e., the genitive would be the direct object if the word qualifying it were converted to a verb)

tapo ca brahmacariyyā ca ariyasaccāna dassanāya,
asceticism, the life of celibacy, seeing the Truths of the Noble Ones, (Sn 267)
(a verbal equivalent would be *yo ariyasaccāni patissati*)
cattāraṃ bhikkhū dhammanāya ananubodhā appativedhā evaṃ idam
addhānaṃ sandhāvutaṃ samvattānaṃ mamañc' eva tuppahānaṃ,
it is because of the failure to understand and to penetrate four things that this long
road of samāra has been traveled, by me and by you (D II 122)
(the verbal equivalent would be *yasmā cattāro dhamme na anubhūtaṃ*)

5. Time

attha kko Bhaggava acelo Kandaramaruko na cirass' eva kīlaṃ ahesi,
and not long afterwards, Bhaggava, the naked ascetic Kandaramaruko died (D III 11)
tena kko pana amayāna Rājagahā cissibhi kāless' etu vuyyānaṃ agamān.
at that time a merchant from Rājagaha went out early to the park (Vin II 146).

6. Other uses

sammādiṭṭhissa kko sammāsaṃkhappo pabhosi,
from Right View arises Right Intention (D II 217),
Kusāvattiyā Ananda rājadhāniyā cattāraṃ varāṇānaṃ dvārāni abhanti,
in the royal town of Kusavati, Ananda, there were doors of four colors (D II 170),
amataṃ teṇaṃ bhikkhū apatibbussaṃ yenaṃ kāyagatāsati aparibhūta,
the deathless has not been enjoyed by those who have not enjoyed (the practice of)
mindfulness of the body (A I 45),
idha bhikkhū asappurisa ya hoti parassa evaṃso taṃ paṭṭho pi paṭukaroti.
ko paṇe vādo paṭṭhassa?
here, monks a bad man is one who reveals what is unpraiseworthy in another even
when he is not asked. What to say of him when he is asked? (A II 77),
kacci maṃ samma jīvaka na paracchikāmaṃ dāsi?
good Jivaka, you are not giving me over to my enemies? (D I 50)
te rūṭhā cakkaṇvattissa ananyatā abhayaṃ,
they became client(-king)s of the wheel-turning king (D III 62).

*attha kha rañño Magadhassa Ajatasattu... abhū eva bhayaṃ aha
cāmbhātattam; aha lamabhaṃ,*

then the Magadhar king Ajatasattu was afraid, stupefied, his hair stood on end (lit. there was fear, stupefaction, horripilation of him) (D I 4).

With adjectives

hassā kha ahaṃ diṭṭhadhammikaṇaṃ atthānaṃ,

I am expert in matters of the here-and-now (D II 241).

*suttavā ca kha bhikkhave ariyasācāka ariyānaṃ dāsaṃ ariyadhammaṃ
kaccā...*

monks, a well-taught noble follower who looks to the Noble Ones and is skilled in the noble Dhamma... (M I 137).

sādhū na bhavaṃ Gotama... bhāsatu, sace bhoto Gotamassa agarū ti,

'please may the honorable Gotama speak to us..., if it is not troubling to the honorable Gotama' (Sn p.50).

na kha etam Phagguṇa paṭirūpaṃ kulaputtassa... pabbajitassa,

Phagguṇa this is not appropriate for a son of good family who has been ordained (M I 123).

rūpasaddagandhārasapposābhābhūti yāni na pabbajitassa sārūppāni,

sights, sounds, smells, tastes and things to touch which are not suitable for one who is ordained (Vin IV 160).

With verbs

buddha kabalāṃ na bhūṇāti / sumarati nāgaruṇassa kuṇjare,

the elephant when bound eats no food, but remembers the elephant-forest (Dhp 324).

na tuṃhe tāsa Ratthapala kassaci dukkhassa jānāsi,

Ratthapala, dear, you have no knowledge of any suffering (M II 56).

devā pi tesāṃ piḍayanti sambuddhānaṃ satimānaṃ,

even the gods envy those mindful, fully awakened ones (Dhp 181).

āyasmato Sāriputtassa sutvā bhikkhū dhāressanti,

If they hear the Venerable Sāriputta the monks will remember (M I 14).

With adverb and prepositions:

*dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa... sīmaṃ asse
chindimā,*

they went out of the south gate, and to the south of the city they cut off his head (D III 67).

Ananda... antarena yamakasulānaṃ antarasīsakam mañcakam paññāpeti,
Ananda... prepared a bed for the Blessed One between the twin Sai trees, with its
head to the north (D II 137).

seyyathā pi nāma pavaso tatassa nibbhāyamañassā upari sakkānakaṃ hoti,
just as there is the spreading out of skin on top of boiled milk-rice as it cools down
(D III 85),

bhagavato pūro ayyhāsi,
he stood in front of the Blessed One (Vin I 3),

bhagavato avidūre atikkamanti,
they passed by not far from the Blessed One (Sn p.48).

G. The Locative is used for-

- 1 place (literal or non-literal) at which, in which, on which, into which, from which

*ekam samayam Bhagavā Sāvattibiyam viharati Pabbāraṃe Migara-mātā
pāside,*

at one time the Blessed One was living in the palace (built by) Migara's mother in the
Eastern Park at Sāvattihī (D III 80),

yo kho Devadatta samaggam saṃgham bhadatī... kappam nirayamhi pacati,
Devadatta, whoever breaks up a united monastic group... cooks for an eon in hell
(Vin II 198),

*so anekavibhavam iddharuddham paccambhotti... tirokuḍḍam tiropakkham
tiropabbatam asajjamāno gacchati seyyathā pi ākāse, paṭharūyā pi
mmujjananimmujjanam karoti seyyathā pi udake, udake pi abbhijamāne
gacchati seyyathā pi paṃharūyā, ākāse pi pallavikena kamati seyyathā pi
pakkhī sakūpa,*

he realizes various forms of magical power: he goes unhindered through walls,
ramparts and mountains as if he were in the sky, he dives into the earth and emerges
from it as if into and out of water, he walks on water without its (surface being) being
broken, as if on the earth, he travels cross-legged in the sky as if he were a bird with
wings (M II 18),

attha kho Bhagavā... paṭibhatte āsane mūḍhi,
and then the Blessed One... sat down on the appointed seat (D I 109)

*attha kho dhyāyad Mahākassapa maggā akkamaṃ aṭṭhatarāman rukkhamūḍhi
mūḍhi,*

and then the Venerable Mahākassapa went down from the road and sat at the foot of
a tree (D II 162).

sādhukam mamasī-karottho,

keep it in mind, pay attention (D I 124),

mettānubhāri ye bhikkhū / pasanno Buddhasāsanā,

the monk who lives in loving-kindness, with serene confidence in the Buddha's Teaching (Dhp 368),

*paṭhaṇ taṃ samapa pucchissāmi, acca me na vyākharissasi... pādeṇ gahetvā
paraganigāya khipissāmi,*

I will ask you a question, ascetic, and if you do not answer... I will grab you by the feet and throw you across the Ganges (Sn p. 32),

vuttam kko pan' etam' Bhagavatā, yaṃ kiñci vedayitvā taṃ dukkhamin ti,

this has been said by the Blessed One: 'whatever is experienced is in (the category of) suffering' (S IV 216),

kim pan' Ananda bhikkhusaṅghe mayā pucchissimasi?

what, then Ananda, does the order of monks expect from me? (D II 300),

attho kko Rattapālo kulaputto mātāpitūna pabbajjāya alabbamāno,

then, Ratthapala, the son of good family, not obtaining from his mother and father (permission) to become a monk (M II 57),

yaṃ nīdham samānena Sakyaputteṇa pabbajjeyam ti,

'what now if I were to ordain among (these) ascetics, sons of the Sakyas?' (Vin I 57)

2. comparison

anamatagge samsārato mabhiṃ Jambudīpaṃ upanītam /

kolattimattarāṅgulikā mātāmāsiṃsā eva nappabontā,

(remember) the great earth (of) Jambudīpa compared so that which is without beginning or end for one who is in saṃsāra, little bells (of earth) the size of jujube kernels are not equal to the mothers (one has had) (Thi 498),

aññātaro bhikkhū Bhagavantam etad avoca, kiṇadiggaṃ va kko bhaṃte

*Padume nīraye āyuppanānan ti... (avoca Saṭṭhā)... te gaṇiṃ viduṃ tīlavāḍa
/ ye padume nīraye upanīdā / nabuttāni hi koṭṭi pañca bhavaṃti / dvādaṣa
koṭṭatani paṇ' aññā,*

a monk said to the Blessed One, 'How long is the length of life in the Paduma hell?'... (the Teacher said) wise men have counted the (number of) sesame seeds which (can be) compared to (life in) the Paduma hell; they are fifty million myriads and another 120 million (Sn pp. 125-6, verse 677)

3. 'with regard to,' 'in respect of,' 'in re':

ariyaṃzaḥo rūpaṃvaṃ nibbīṇadati,

the noble follower becomes dissatisfied with body (M I 139),
kiñ ca bhikkhave bhikkhuno sukhamma?
 monks, what (meaning) is there for a monk in happiness? (D II 78).
so bhāgineyyam sayam anukampamāno / samādāpeti asamadhiressa
dhamme,
 feeling spontaneous compassion for his nephew he encouraged him in the Dhamma
 of the one who has no equal (Sn 695),
apī nu so puriso evaṃkāri tasmim kulle kīcākāri assā ti,
 would that man in so doing be doing what should be done in relation to that nāt?
 (M I 135).

4. Adverbial senses of space and time

sace hi mayam bbo Kaccāna suneyyāma tam Bhagavantam dasasu yojanetu,
dasa pi mayam yojanāni gaccheyyāma tam Bhagavantam dassanāya... vīṇetiya
yojanetu... timsatiya yojanetu... ,
 If we heard, Kaccana sir, that the Blessed One was within ten leagues we would go
 ten leagues to see the Blessed One, twenty leagues, thirty leagues (M II 90)
yasmim samaye (attā) upeti saññi tasmim samaye botti, yasmim samaye apī
asaññi tasmim samaye botti,
 at the time when (the self) comes, then (a person) is conscious, when it goes then he
 is unconscious (D II 180).
upāsake no bhagavā dāretu apāṇagge paṇṇipete saramam gate,
 may the Blessed One accept us as lay-followers, taken refuge (in him), from this day
 onwards for as long as we live (Vin I 4).

5. The partitive locative has the sense, like the partitive genitive, 'from among'

atthi nu kbo me tmesu pañcasu kāmaguṇesu aññatarasmiṃ va aññatarasmiṃ
idāyatane uppajjati cetaso samudācāra ti,
 'Does any (improper) activity of mind arise for me in one or another area from
 among these five classes of sense-pleasure?' (M III 114),
tena kbo paṇa samayena catasso bhāginiyo bhikkhūnūṃ pabbajitā bottu
Nandā Nandaveti Sundarīnandā Thullanandā ti tesu Sundarīnandā
tarnyapabbajitā abhirūpā botti dassanāya...
 at that time four sisters had been ordained among the nuns, Nanda, Nandaveti,
 Sundarīnanda, and Thullananda. Among them Sundarīnanda had been ordained
 while young, and she was (the most) beautiful, good to look at... (Vin IV 211).

G. The Vocative case is used solely for addressing a listener:

amho purusa kipu tvaṃ' iminā duggāntena... si,

hey, man, what's the use of this wretched life to you? (Vin II 73)

etu kha bhante bhagavā, sīgataṃ bhante bhagavata,

Sir, may the Blessed One come, Sir, welcome to the Blessed One (D I 179)

Frequent vocatives are: *bhikkhave*, monks, *āvuso*, friend, *ariya* (= *ariya*),

noble one, *tāta*, dear, *amha*, mother (used as a respectful address to any woman), etc.

Absolute Constructions

An absolute construction, which usually contains a noun and a participle, both in the same case, is syntactically separate from the main clause. It functions as an adverbial phrase in relation to the main clause, typically though not only to indicate time, manner or circumstance. The word *absolute* was not used in this way by classical Latin writers, and seems to have been a development of later grammar in Europe. In order of frequency, absolutes are in the locative, genitive, accusative, and, rarely if at all, instrumental and nominative cases.

1 Locative absolute

Pali grammarians cite the Pāṇinian rule (II 3, 37):

yassa bhāvena bhāvalakkhaṇam bhavati, tasmā sattaṃ vibhakti bhavati,

the seventh case-ending is (used) for that by the action of which there is the characterisation of a (different) action (or state) (Saddanīti 728,

Moggallāna #37, Payogasiddhi 35), and cite Pāṇinian examples such as

gataṃ dūyamāṇeṃ gato dudābāṇa āgato,

he went when the cows were being milked and came back when they had been milked

Other examples cited in grammars are

attha kha Māro pāpema accapakkhantaṃ āyasmantaṃ Anandaṃ yena Bhagavā ten' upasamakāmi,

Then the evil Mara, soon after the Venerable Ananda had left, approached the Blessed One (D II 104, cited Saddanīti 728).

matta gacchati dāya pekkhamāne mahājane,
death goes, taking (him, them) as the people look on (unknown, cited Saddanta
725, Moggallāna #37, Payogasiddhi #35) (on this phrase see further under
Genitive Absolutes)

Some more examples

*atha kho sā nādikā... dyaṃante upasamhamaṃte acchā vipassanā anāloka
sāndittā,*

and while the Venerable Araṇḍa was approaching (R) that stream became clear,
pellucid, no (longer) muddy (D II 129),

*sattabhapabbajite kho pana bhikkhave rājasmā dibbāni cakkaratamaṃ
anuraddhā,*

seven days, months, after the royal sage had gone forth, the divine Wheel-jewel
disappeared (D III 60).

*abbandanaṃ dāne ananupādyaṃāne, dāḍḍiyaṃ vepullaṃ agamāsi;
dāḍḍiyaṃ vepullagatē, aññataro puruṣo parisaṃ adinnaṃ theyyasamphāṇaṃ
dāyī.*

When money was not given those without R, poverty increased; poverty having
increased, a certain man took from others what they had not given, that is,
(committed) theft (D III 65).

Phrases without a noun, such as *evaṃ vatte*, thus being so, *evaṃ vatte*, when
thus was said, are common.

2. Genitive absolute

Pali grammarians cite the Pāṇinian rule (II 3, 38) *saḥajbhi rāśidare*, the
sixth also (can be used like the locative) when there is the sense of disregard
(Saddanta 725, Moggallāna #37, Payogasiddhi #35). It is often, though not
always the case that the sense of a genitive absolute is despite. The most
common example given is

ākaṇṇanto te neta Sīviraṃsa pekkhata,

he took them (the children) away beating them although (their father) the king of
the Śivās was looking on (Ja VI 548).

Grammarians give as a example of *saḥajbhi* the sentence cited above under
the locative beginning with *matta*. Aggavaṣṭha (stud.) gives as alternative
examples *rudatā dāraḥassa pabbajjī* and *rudantaṃsāni dāraḥ pabbajjī*, he left
although the child was crying.

Some more examples

so kbo abam... akāmakānam mātāpitarunam amamukkānam

rudantam. agaramā amagāriyam pahujam,

and I... although my parents were unwilling and were crying with tears on their faces,... went forth from home to homelessness (D I 163).

teva ca me brāhman vibhato mago vā dāraḥaṭi mura vā kaṭṭham pateti
tutto vā paṇṇasamam eva,

and as I lived there, brahmin, an animal came or a peacock caused a twig to fall, or the wind rustled a pile of leaves (M I 20–21).

teva kbo āyasmā Sāriputta arupakkhantassa Bhagavato bhikkhū āmanteri,
then the Venerable Sāriputta addressed the monks, not long after the Blessed One had left (M III 249).

3 Instrumental and Accusative absolutes

No premodern Pali grammarian classified any usages of the instrumental and accusative with locative and genitive as *bhāvapakkhana* or *anādana*. Modern scholars have spoken of instrumental examples as semi-absolute, and of an accusative absolute.

Instrumental

so bhante kukkamako sabbhehi aṇehi saṇḍhānnehi samābhaggehi

sampalibhaggehi abhakko tam paṭikkharānup puna otaratum,

that crab, sir with claws cut off, broken, smashed, is not able to return to the pond (S I 123),

sa 'mhi etarahi rūḍhena vaṇena saṇḍhāvaṇṇā ārogo sukhi,

now that the wound has healed and is covered with skin I am well and happy (M II 217),

atha kbo. āyasmā Vidhura bhinnena sīrena lobhena gaḥantena

Kakusandham yena bhagavantaṃ... anubandhi,

then the Venerable Vidhura, his head split and blood running, followed the Blessed One Kakusandha (M I 336–7),

aññena dhesajjena karaṇijjena, aññam dhesajjam viññāpeti, āpeti
pācittiyassa,

(II) although one medicine is necessary he asks for another, there is a fault of expiation (Vin IV 303)

These uses could also be seen as instrumentals of attendant circumstance.

Accusative

*attha kko Ambapālīgaṇikā Bhagavanāya bhūtiyaṃ anīṣapattapāṇaṃ
 aññatarāya nīcaṃ āsanaṃ gabetvā ekamanāya nididi,*
 then Ambapālī the courtesan, when the Blessed One had washed his bowl and
 hands, sat down to one side on a low seat (D II 97-8),
nīṭe dāraṇe adassanaṃ gamiṇe na pbalī badayaṃ sotadhā vā sabhaṇḍhā vā,
 when his children were led away and had gone out of sight, his heart did not break
 into a hundred or a thousand (pieces) (Mā 275),
*kumariyo yā c' imā gottarakkhitā / jīṇā ca yā yā ca sabbattu-itthiyo / tā
 chandarūgaṃ puruṇa uggatā / bhiyyā nīḍḍentaṃ seṭṭhāya attāna,*
 young women and those who are (still) guarded by their family, women who are
 old and those who (still) have husbands, when desire has arisen in men (for them)
 out of modesty control their own hearts (Ja V 410).

Phrases without a noun, such as *evaṃ santaṃ*, thus being so, are also found.

These usages can be regarded as extensions of the adverbial and referential uses of the accusative. The following sentence has been cited as containing an accusative absolute:

*jānāhi yadi vā taṃ bhāvantaṃ Gotamaṃ tathā santaṃ yeṇa sadda
 abbhuggato yadi vā no tathā*
 find out whether, the honorable Gotama being indeed so, the report has arisen (i.e.
 is correct) or whether (he is) not so (D I 88, M II 134).

A version without the participle is cited by grammarians (Kaccīyans II 157, Saddanīṭu 716) to illustrate *kammāparivacanīya*, a class of prepositions or prefixes governing nouns in the accusative case, here *abbh*:

taṃ kko pana bhāvantaṃ gotamaṃ evaṃ kalyaṇa kīṭṭisadda abbhuggato,
 a report has arisen as follows about the Honorable Gotama (Vin II 1),

and it seems possible to analyze the previous phrase containing the participle *santaṃ* in the same way.

4. Nonunative Absolute

It is sometimes claimed that there exists a nominative absolute in Pali, but the evidence is not clear-cut. English absolute phrases are sometimes said to be nominative:

the job finished, I went home

No-one seeming interested, she let the matter drop. Likewise French:

le cas échéant, nous irons vendredi, if necessary we will go on Friday

Nominative absolutes have been seen in Aśokan edicts. In Pali there is:

*ayaṃ bhī dhammo nīpaṇo sukko ca / yaṃ sayā bhagovā suppaṇṇito / tam
civ sabbā suvīṇamānā / taṃ na tade pucchito buddhaseṭṭha*

the subtle dhamma which brings happiness has been well-set out by you, blessed

One; (we are) all wanting to hear it, tell us when asked, excellent Buddha (Sn 383).

In prose one might expect genitives in line 3, to agree with *na* in line 4. If one understands a verb such as *doma* or *bhāvāma* in line 3 it can be taken as a sentence in itself.

The grammatical text *Niruttidīpanī* (but no other) cites, along with other examples of the Pāṇinian *bhāvalakṭha*:

gacchantaṃ so Bhāradvāja addasa accutaṃ vṛṇa,

going, Bhāradvāja saw the sage Accuta (Ja VI 532)

yāyamāno maharāja addā sidentaraṃ naga

as he traveled (in a chariot), the great king saw mountains in the Sidentara ocean
(Ja VI 125).

In both cases, modern grammar would see the participles simply as adjectives qualifying the subject of the main clause. Saddanāṇu cites both sentences, the first several times, but not to illustrate *bhāvalakṭha*. In some cases some manuscripts contain nominative absolutes where others have locatives:

saṃvṛṣṭamāṇe loka [or *saṃvṛṣṭamāṇe lokaḥ*] *yebbhuyena satā*

Abhassarāsaṃvṛṣṭaṇṇikā banta

when the world evolves, beings for the most part become Abhassara gods (D I 17,
cp. D III 84)

Gaviṇḍa brāhmaṇa kālakata [or *Gaviṇḍa brāhmaṇe kālakate*] *vajjā Dasaṃpati
paridevati*

when Govinda the brahmin died king Dasaṃpati grieved (D II 231).

It is not certain if these instances are evidence of a nominative absolute, the 'Hanging nominative' (*nominativus pendens*), or neither

2.1.2 *kāraṇa*, Factors of Action

Although like the other cases, the sixth/genitive and eighth/vocative are marked by their distinctive endings, neither is regarded in Pali grammar as being a *kāraṇa*, a factor of action. Aggavaṇṇa's account of the cases and factors of action is as follows:

*kiriyānimittam kāraṇam. yam siddhasabbhāvattā mukhyavasena vā
upacāravāsena vā kiriyābhipphattiyā nimittam, tam vatibukāraṇam nāma
bhavati; mukhyopacāravāsena hi kiriyam karoti kāraṇam tam chabbidam:
kattu-kamma-karapa-sampadān'-āpādān'-okāsavāsena
kiriyābhisambandbalakkhaṇam kāraṇam.*

A factor of action is an element of the action. A thing which, being by nature a means of realization, is an element in the accomplishment of an action, directly or indirectly, is called a factor of action. It is sixfold: agent [nominative], object [accusative], means [instrumental], beneficiary* [dative], point of departure [ablative], place [locative]. A factor of action is characterized by connection to the action.

*beneficiary, like other translations suggested for *sampadāna* (recipient, dation) is not fully satisfactory.

AGENT / NOMINATIVE

*yo kurute yo vā jāyati, so kattaṃ. yo assappadhāno hutvā gamanapacatūdikam
kiriyam kurute yo vā jāyati, so kāraṇa kattaṃ bhavati. so tividho,
suddhakattaṃ hetukattā kammakattā. tattva*

Whoever does (something), or is born⁴, is an agent. When someone, himself being predominant (in the action), performs an action such as going or cooking, or when he is born, he is (called) the factor of action consisting in the agent. This is threefold: an agent pure and simple, a causal agent, an object-agent.

⁴This refers to a usage of Sanskrit grammar: whether someone who does not yet exist can be said to do something, i.e. be born. Aggavaṇṇa gives the usual explanation, that grammatical forms refer directly not to things but to words or ideas in the mind: *yam anantaṃ samāsaṃ tvaṃ buddhijā parikkappāsi tā ca kammānāṃ bhavanti*, what does not exist is conceived in the mind in the same way as what does exist, and this also comes to receive the designation 'agent.'

- [1] *yo sayam eva kiriyam karoti, so suddhakattā nāma, tam yathā: puriso maggam gacchati, sūdo bhassam pacati, putto jāyati, buddhena jito Māro, Upaguttena bandho Māro.*

A person who performs an action by himself is an agent pure and simple, that's to say: a person goes [intransitive] on the road, a cook cooks [transitive] a meal, a child is born [intransitive], Mara was conquered by the Buddha [passive, agent is the Buddha], Mara was bound by Upagutta [passive, agent is Upagutta].

- [2] *yo aññam kammāni yoti, so hetukattā nāma, so hi parasse kiriyāya kīrapabbāveṇa bimoti gacchati pavattati ti betu, betu ca so kattā cā ti attena hetukattā: Yaññadatto Devadattaṃ gemaṇati.*

A person who incites another to (perform) actions is called a causal agent. A person who is the reason for the action of another is the causa (for saying of the other person or thing) 'He sends, he goes, it occurs,' and so is a causal agent in the sense that he is both cause and agent. 'Yaññadatto gets Devadatta to go.'

- [3] *yo parasse kiriyam pacca kammabbūto pe nūharattā sayam eva sījḥanto vyaḥoti, so kammakattā nāma, kammā cā tam kattā cā ti attena: sayam eva kama karīyati, sayam eva pacīyati odāno ti evaṃ tīvaḍḍha bhavanti kassāro.*

Whatever, although an object because of (something or) someone else's action, seems to accomplish (the action) easily by itself, is an object-agent: the mat is made by itself, the rice cooks itself. Thus agents are threefold.

api ca [4] *abbhitakattā* [5] *anabbhitakattā cā ti ime dve te ca tayo ti kattūnam pañcavudbattam api iccanti gorrū. tathā*

But (some) authorities want there to be a fivefold division of agents: as well as those three (they say) there are also these two: [4] the expressed agent and [5] the unexpressed agent. In this regard [they say]

- [4] *puriso maggam gacchati, ayam abbhitakattā ākhyātena katṭhettā*

In 'a person goes on the road' there is an expressed agent because (the agent) is referred to by the verb (i.e. its ending *tī*).

- [5] *sūdena pacīyati odāno, abinā dattvo maro, ayam anabbhitakattā ākhyātena kītena vā akatṭhitattā.*

In 'the rice is cooked by the cook' and 'the man has been bitten by a snake,' there is an unexpressed agent because (the agent) is not referred to either by the verb or by a *kī* suffix [see 3.3].

abbhinipphādanalakkhaṇam katṭhārekeṇ.

The factor of action consisting in the agent has the characteristic of bringing (something) about.

DIRECT OBJECT / ACCUSATIVE

yam karata yam vā passati tam kammam, karīyate tam kiriyāya papunīyate ti kammam.

What (someone) does or what (someone) sees is an object. It is done, realized through action, so it is an object.

kiriyāpattilakkhaṇam kammakāraharam tam tvaḍḍham nibbattanīyādivasena, jattavuddham oṇi keci ucchanta ucchiddavasena. tattha

The factor of action consisting in the object has the characteristic of realizing the action, (and) it is threefold in terms of what is to be produced, etc., but some want it to be sevenfold, in terms of what is wanted, etc. In this regard

- [1] *ratham karoti, sukham janayati, puttam vyāyati, aladdham paribhī ti idam nibbattanīyam nāma.*

He makes a cart, he gives rise to happiness, she bears a child, he wishes for what he does not have: this is called something to be produced.

- [2] *kaṭṭham aṅgaṇam karoti, suvaṇṇam kṛyuraṇa kammakaṇa vā karoti, vīhaya lundū, idam vīkaraṇīyam nāma. tam duviddham, paricattakāraṇam aparicattakāraṇam. tattha*

He makes wood into charcoal, he makes gold into a bracelet or ring, he harvests rice, this is called something to be changed and this (itself) is twofold: where the (material) cause does not remain, and where it does remain. In this regard

- [2A] *paricattakāraṇam nāma yam kāraṇassa vīdhisena sambhīdam.*

Something is called a material cause which does not remain when something comes into being by the destruction of its (material) cause (e.g. wood → charcoal).

- [2B] *aparicattakāraṇam nāma yattā kāraṇabbhūte vācchamhī vijjamāne yeva gūṇantaruppatīyā vāhārabbhūdo dīssati.*

Something is called a material cause which does remain because (merely) a change in expression is seen when a different quality arises, and the thing which was the (material) cause still exists (e.g. gold → bracelet).

- [3] *nivesanam pavusati, āduraṇa nammassati, rūpaṇa passati, dharmmaṇa suvāsi, paṇḍitā paṇḍitūpāsi, mamaṁ Pāṇiputtam gacchati, idam pūṇenīyam nāma. tatthā hi nivesanam pavusati āduraṇa nivesanādinam kiriyāya na keci vīrenti karīyati aññātra sampattimattā.*

He enters the house, he worships the sur, he sees a form, he hears dhamma, he reveres (his) teachers, he goes to Pāṇiputta mentally, this is called something to be attained. In (sentences) such as 'he enters the house', nothing specific is done by the action of the house, etc., other than just accomplishing (the action).

MEANS / INSTRUMENTAL

yena kurute yena vā passati, tam pi karaṇaṃ. kariyati kiriyam jñoti anena
kattuno upakaraṇabbhūtena vattitvānā ti karaṇaṃ. citte ca iha pi
sabbakāraṇānaṃ kiriyāśāddhātve yena kurute ti ādi viśeṣitvā-vacanena
kattupakataraṇabbhūtena sādhanena sādhanakāraṇaṃ' eva gabaṇattibhaṃ.
kriyāsambbhāraśākkhānaṃ karaṇakāraṇaṃ. tam daridraṇaṃ
ajjhāṇikabāhiraśasena. cakkhunā rūpaṃ passati, soterā saddaṃ suṇāti.
manasā dhammaṃ vyaññāti, bāhena kammaṃ karoti, pharaṇāṇā rūkhaṃ
chindati.

That by which (someone) does (something), or that by which (someone) sees
(something), is the means. An action is performed (by an agent). (an agent)
instigates an action, with this thing which is the agent's instrument. this is the means.
In this regard although all factors of (an) action bring it to fruition, the phrase which
specifies (the instrumental) as 'that by which/whom (someone) does (something)' is
for the sake of grasping that it is the most important among the means of realization
which are the agent's instruments. The factor of action consisting in the means has
the characteristic of implementing the action. This is twofold, internal and external:
he sees an form with his eye, he cognizes a mental object with his ear, he
understands the dhamma with his mind; he performs an action with his hand, he
cuts a tree with an axe.

BENEFICIARY / DATIVE

yassa dātukāmo yassa vā rucati, tam sampadēnaṃ. yassa vā dātukāmo yassa
vā rucati, yassa vā khamati yassa vā abhayaṃ, tam kārakaṃ
sampadēnasuññāṃ. sūnappassa dānaṃ dātukāmo, sīmanassa cīveraṃ daddi,
tassa purisassa bhattaṃ rucati, gummāṇaṃ mayhaṃ rucati, mū
ḍayamantānaṃ saṅghabbedo rucittha, Devadattaṃ suvaṇṇapaccābhaṇaṃ
abhayaṃ Yaññadatta.

The person to whom (one) wants to give (something), or the person to whom
(something) is pleasing, this is the beneficiary. The person to whom (someone) wants
to give (something), or the person to whom (something) is pleasing, or the person to
whom (something) seems fit, the person to whom (someone) owes (something), this
is the factor of action designated the beneficiary: he wants to give a gift to the
ascetic, he gives a robe to the ascetic, a meal pleases the man, going pleases me,
may spitting the Monastic Order not please the venerable ones, Yaññadatta owes
Devadatta a golden umbrella.

samā pabheraṃ aṇṇaṃ daddāti ti sampadānaṃ paṭipattiṃ kuru.
paṭṭagabhaṇṇalekkhaṇaṃ sampadānakaṇṇaṃ. taṃ pi etaṃ sampadānaṃ
tiṇḍhaṃ boti. anirākaṇṇapagghesandānamatissaṇa. tathā [1] kiñci
diṇṇamāṇaṃ anirākaṇṇaṃ sampadānasāññaṃ labhati, yathā Buddhassa
paṭṭhaṃ daddāti, rukkhassa jalāṃ daddāti ti [2] kiñci ajjhesaṇaṃ yācakaṇṇaṃ
bhayaṇaṃ daddāti ti, [3] kiñci anamatiyā Nārāyaṇassa baliṃ daddāti,
bhikkhussa bhataṃ daddāti ti

'He gives (something) to him in the right manner', (so) the receiver is the beneficiary. The factor of action consisting in the beneficiary is characterized by receiving. This beneficiary is threefold, in terms of whether (the beneficiary) does not refuse, is keen (to receive the gift), or (simply) consents to it. In some cases [1] (someone) acquires the designation 'beneficiary' by not refusing what is given, such as in 'He gives a flower to the Buddha', (or) 'He gives water to a tree'; in some cases [2] by wanting (what is given), 'He gives food to beggars', in some cases [3] by consenting (to what is given), 'He makes an offering to Nārāyaṇa,' he gives the monk a meal.'

POINT OF DEPARTURE / ABLATIVE

yato vā apeti yato vā āgacchati taṃ karakaṃ apādanasaññaṃ boti, apecca ito
ādadāti ti apādanam, ito vasshanta kāyaṇasena cittaṇasena vā apagantvā
aññaṃ guphāti ti astha.

That from which (someone) goes away or that from which (someone) comes is the factor of action designated the point of departure. Leaving here he takes (it) away' is the point of departure, which means that he goes away from this place, bodily or mentally, and chooses another.

taṃ pana apādanam durudhaṃ [1] kāyasamyogapubbaka-
[2]cittasamyogapubbakāpagamanavassena, tathā [3]calāvudhi-
[4]nucalāvudhivassena. attha vā pana tiṇḍhaṃ: calāvudhinucalāvudhi-
[5]nucalāvudhi-nānucalāvudhivassena, tathā [6]maddiṭṭhavaṇṇa
[7]uppatitavāya[8]jāsamayavassavassena.

This point of departure is twofold: if there is the going away from a previous [1] bodily or [2] mental connection, and likewise if there is a [3] movable or [4] immovable limit (terminus a quo). Alternatively it is threefold: if there is a [3] movable, [4] immovable or [5] a neither-movable-nor-immovable limit, and likewise if its sphere (of operation) is [6] indicated (by the verb), [7] implied, or [8] inferred.

gāma apenti minnaṃ 11 *ādisu hi* [1] *kāyasaṃyogapubbakaṃ apagamassa*
vijjamānatā gāmaḍi apādanam kāyasaṃyogapubbakam nāma,
 [2] *paṇḍitapāṭi varamasi* 11 *ādisu paṇa cittaṃsaṃyogapubbakaṃ apagamassa*
vijjamānatā paṇḍitapāṭiḍi apādanam cittaṃsaṃyogapubbakam nāma. tatthā
dhūvatā batthimbā passu amkusaḡḡaḇa 11 *ādisu batthiḍiḍi apādanam*
calamariyādhabbūtāḍi [3] *calāvadhī nāma. pabbatā oṭṭarasi vanavarā* 11
ādisu pabbatāḍi apādanam nicalamariyādhabbūtāḍi [4] *nicalāvadhī nāma,*
imeḇi dūhi pakārehi vinimuttam buddhamā paṇi Sāriputta, kāmato
jāyate bhayan 11 *ca ādisu buddhāḍi apādanam* [5] *n' eva calāvadhī n' eva*
nicalāvadhī nāma, avadhābhāveṇa agahetabbatā evam apādanam
duvidham tividham ca bhavati.

[1] in (sentences) such as 'the sages leave the village,' because there is a departure which has a previous bodily connection, a departure from the village is called one which has a previous bodily connection; [2] in (sentences) such as 'He refrains from killing living beings,' because there is a departure which has a previous mental connection, a departure from killing living beings etc. is called one which has a previous mental connection. Likewise in (sentences) such as 'the mahout fell from the stampeding elephant, departure from the elephant etc. is called [3] one with a movable limit, because a movable terminus exists, in (sentences) such as 'the forest-dwellers come down from the mountain, departure from the mountain etc. is called [4] one with an immovable limit, because an immovable terminus exists; separate from both these modes, in (sentences) such as 'Sāriputta [preached] in place of the Buddha,' and 'fear is born from desire,' departure from the Buddha etc. is [5] not said to have a movable or immovable limit, because he cannot be apprehended in a limit. In this way the point of departure is twofold and threefold.

paṇa tam tividhā ca vidissāvisayādvasesa. tattha gāma apagacchati 11 *ādi*
vidissāvisayam bati apādanavasyasa [6] *kiriyāvesasa vidissatā;*
kusilato paceti, abbidhammā kathayati, valābakaḇ viggatati 11
 [7] *upattavasyam nāma, valābakaḇ niggamme viggatati* 11 *ādāḇ upādāyyo*
etiḇa kiriyāvesa; Mādhurā Pāṭaliputtakeḇi abhirūpatarā 11
 [8] *anumeyavasyam nāma, Mādhurā Pāṭaliputtakeḇi ukkamsayati kenaci*
gūḡeḇa 11 *anumeyyo etiḇa kiriyāvesa.*

But again it is threefold, as to whether its sphere (of operation) is indicated (by the verb), etc. In this regard in (sentences) such as 'He went away from the village,' [6] the sphere of operation is indicated because to indicate the specific form of the verb is also to indicate the sphere of operation of the point of departure [i.e. given *apagacchati* one knows it must govern an ablative]; [7] 'He prepares food from the

granary.' 'He preaches from the Abhidhamma,' 'lightning flashes from a cloud,' the sphere of operation is implied, (since) here specification (of the ablative) by a verb is to be assumed, by means of (sentences) such as 'lightning comes out from a cloud'; [8] in 'the Mañjuśras are better-looking than the Patañjaltans' the sphere of operation is to be inferred, (since) here specification (of the ablative) by a verb is to be inferred, by means of (a sentence) such as 'the Mañjuśras are above the Patañjaltans in some respect.'

PLACE / LOCATIVE

yo ābhāro tam okāsaṃ. yo kattuḥkaṃmasamavetānaṃ
 nciyapacānādikiriyānaṃ ābhāraḥkappena ābhāro, tam kārakaṃ
 okāsaṃnāṃ boṭi. bhūso kiriyāṃ dharoti ti ābhāro, so eva tāsaṃ kiriyānaṃ
 patiṭṭhānātibena okāsaṃ okāsaṃ nāma ti vuccati. tatthā hi kaṇe nividati
 Devadatta ti ettha kaṇo Devadattaṃ dharento taṃsamavetaṃ āsanakiriyāṃ
 dharoti, chālyāṃ odānaṃ pacati ti ettha tādā tādūlāṃ dharenti
 taṃsamavetaṃ pi parānakiriyāṃ dharoti.

That which is the support is the place. That which is the support in the sense of sustaining the actions of sitting, cooking, etc. which inhere in the agent and object, is the factor of action which is designated 'location.' It strongly supports the action, so it is a support. It is also called 'location' because it provides a site for these actions in the sense of a foundation. Thus in 'Devadatta sits on the mat' the mat, supporting Devadatta, supports the action of sitting which inheres in him, in 'He cooks (the rice) in a pot,' here too the pot, holding the rice, sustains the action of cooking which inheres in it.

so 'yam okāso catubbhido: vyāpiko opāniseniko sāmīpiko vesayiko ti tattha
 [1] vyāpiko nāma sakālo ābhārabbhūto attho adibbeyyena patibhaṇo boṭi, tam
 yatthā: tīlasi telasi, utthuvu rasi, daddimbi sappi ti. [2] opāniseniko nāma
 paccakāradābānaṃ bhāvānaṃ yatthā upassiso upagamo boṭi, tam yatthā: kaṇe
 nividati ti. [3] sāmīpiko nāma yatthā sāmīpe sāmīpikavohāraṃ katuḥ
 ābhārabbhūto vikappiyati, tam yatthā: Sāvattihīyaṃ vibarati, Gaṇḍāyaṃ vejo
 ti. [4] vesayiko nāma yatthā aññattabbhāvavāseṇa
 āsantaṃvaccchedavāseṇa vā ābhāraparikkappo, tam yatthā bhūmiṃ manuṣā,
 jaleṃ macchā, ākāse sakupā ti ābhārapalakkhaṇaṃ okāsaṇaṃ.

This location is fourfold: pervading, with close contact, neighboring, indicating the domain. In this regard, [1] the pervading is when the whole thing which is the support is permeated by what is supported, such as 'oil in sesame seeds,' 'juice in

sugarcane,' 'ghee in curds.' [2] 'with close contact' is when there is close contact, proximity between two things which are established separately, as in 'He sits on the mat.' [3] The neighboring is when the existence of a support in (some) neighborhood is discerned by an expression for the neighborhood, as in 'He is living in Savatthi,' 'a cowpen on the Ganges.' [4] Indicating the domain is when a support is determined by means of a difference in place or dissimilar states of being, as in 'Human beings live on the earth, fish in the seas and birds in the sky.' The factor of action consisting in location is characterized by (the act of) supporting.

GENITIVE and VOCATIVE

na chaṭṭhivibattiṭṭha kārakaṃ, yaṭṭhamaṇḍapaṃ.

The meaning expressed by the sixth case is not a factor of action, likewise the vocative.

The genitive is usually known, by synecdoche, by one relation it expresses, ownership, *sāma*. Others are:

	relation		example
<i>bhāra</i> [- <i>bhārya</i>]	maintained by	<i>rañño puriṇa</i>	the king's man
<i>saṃsāra</i>	belonging to	<i>rañño sajjhama</i>	the king's realm
<i>saṃvāpa</i>	in the vicinity of	<i>sambhutanama</i>	not far from the
		<i>amālaka</i>	mango-grove
<i>aggraha</i>	accumulation of	<i>abbaṇḍamaṇḍapaṃ</i>	heap of grains
<i>avayata</i>	part of	<i>vaṭṭhassa vāṭṭha</i>	branch of a tree
<i>vihāra</i>	alteration of	<i>vaṭṭhamaṇḍapaṃ</i>	alteration of gold

kiriyāsaṃbandhabhāve n' eva kārakaṇṭa saṃbandhavatī; sāmaṃbhāve hi kiriyā-kārakabhāvaṃ phalaṃbhāvena gahita. tattha hi rañño puriṇo ti vacce, yaṃā rājā daddati puriṇo ca paṭigayhata, taṃā rājapuriso ti viññayati.

There is no factor of action here [in the uses of the genitive] because there is no (immediate) connection with the action (of the verb). For the existence of a possessor is apprehended as a result of the existence of the verb and the factor(s) of action, as when it is said that 'He is the king's man,' it is because the king provides and the man receives that he is known as 'the king's man.'

Aggavamsa explains cases which may seem to be genitives which have a direct connection to the action of the verb, such as *pitussa saroti*, he remembers his father, or *rañño sammato*, appointed by the king, as not being true genitives (*chapphī suddhā*) since they occur with the sense of other cases, so that the sentences are equivalent to *pitavampi sarotti*, *rañhā sammato*.

THE VOCATIVE

*katābbamukho tu paribbā kiriyāya yoṇiyati, garbha, bhūṇid ti. tamā
āmantaprasamaye kiriyāyogābbhūvato n' etampi kāraṇavohāraṇaṃ ābhatai*

But it is (only after a person has been) made to face (the speaker) that he/she be connected to an action, (in words such as) go, eat! Therefore because at the time of the address there is no connection to action, it cannot receive the name 'factor of action.'

2.1.3 Nominal Paradigms

According to Pali grammar, the declension of nouns, adjectives, participles, pronouns, pronominal adjectives and numerals consists in

- (i) a theme, (*paṭipadika*), stem (*linga*) or word (*sadda*), and
- (ii) an inflectional suffix (*vibhatti*, division).

There are two basic kinds of stem.

- (i) those which are unchangeable
- (ii) those which are changeable, of which there are two kinds
 - (ia) those with two stems
 - (ib) those with three stems.

(i) Unchangeable stem paradigms

Masculine, feminine and neuter stems in *-a*, *-ā*: *kanta*, lovely, pleasant

singular	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
nominative	<i>kanto</i>		<i>kantā</i>		<i>kantaṃ</i>	
accusative	<i>kantaṃ</i>		<i>kantaṃ</i>		<i>kantaṃ</i>	
instrumental	<i>kantena</i>		<i>kantāya</i>		<i>kantiṇa</i>	
dative	<i>kantāya</i>	<i>kantasā</i>	<i>kantāya</i>		<i>kantiyā</i>	<i>kantasā</i>
ablative	<i>kantā</i>	<i>kantasvā</i> <i>kantambā</i>	<i>kantāya</i>		<i>kantā</i>	<i>kantasvā</i> <i>kantambā</i>
genitive	<i>kantasā</i>		<i>kantāya</i>		<i>kantasā</i>	
locative	<i>kante</i>	<i>kantasam</i> <i>kantambī</i>	<i>kantāya</i>	<i>kantiyāṃ</i>	<i>kante</i>	<i>kantasam</i> <i>kantambī</i>
vocative	<i>kanta</i>		<i>kante</i>		<i>kanta</i>	
plural	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
nominative	<i>kantā</i>		<i>kantā</i>	<i>kantāya</i>	<i>kantāni</i>	<i>kantā</i>
accusative	<i>kante</i>		<i>kantā</i>	<i>kantāya</i>	<i>kantāni</i>	<i>kante</i>
instrumental	<i>kantēbhi</i>		<i>kantēbhi</i>		<i>kantiṇhi</i>	
dative	<i>kantānaṃ</i>		<i>kantānaṃ</i>		<i>kantiṇaṃ</i>	
ablative	<i>kantēbhi</i>		<i>kantābhi</i>		<i>kantebhi</i>	
genitive	<i>kantiṇaṃ</i>		<i>kantānaṃ</i>		<i>kantiṇaṃ</i>	
locative	<i>kantisu</i>		<i>kantāsu</i>		<i>kantesu</i>	
vocative	<i>kantā</i>		<i>kantā</i>	<i>kantāya</i>	<i>kantāni</i>	<i>kantā</i>

Neuter plural nominative and accusative can also take masculine endings, and very rarely masculines can take those of the neuter.

It has been claimed that there is an instrumental singular ending in masculine and neuter *-ā*, which would be a Vedic form. The evidence for this is disputed, however, and the form, if genuine, seems to be restricted to certain adverbial uses.

The ablative singular endings *-asmā*, *-asmāḥ*, and accusative plural *-e*, are from the pronominal declension.

There are some rarer forms: instrumental singular in *-āś*, masculine nominative plural in *-āḥ*, masculine accusative plural in *-āṃ* (= *ān*).

This is the only declension to distinguish between dative and genitive, in the masculine and neuter singular.

There is a very common ablative singular in *-ā*, possible in all declensions, and often used adverbially.

There are some rare instances of masculine and neuter nominative singular in *-ī*, which are regarded as Māgadhā dialect forms.

The feminine of some adjectives in *-ā* can follow the *-ī* declension.

Masculine, feminine and neuter stems in *-ī*, *māmī* (m) sage, *jātī* (f) birth, *aṣṭhī* (n) bone,

SINGULAR	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	<i>māmī</i>		<i>jātī</i>		<i>aṣṭhī</i>	<i>aṣṭhīm</i>
ACCUSATIVE	<i>māmīṃ</i>		<i>jātīṃ</i>		<i>aṣṭhī</i>	<i>aṣṭhīm</i>
INSTRUMENTAL	<i>māmīṃ</i>		<i>jātīṃ</i>	<i>jācā</i>	<i>aṣṭhīṃ</i>	
DATIVE	<i>māmīṃ</i>	<i>māmīṃ</i>	<i>jātīṃ</i>	<i>jācā</i>	<i>aṣṭhīṃ</i>	<i>aṣṭhīṃ</i>
ABLATIVE	<i>māmīṃ</i>	<i>māmīṃ</i>	<i>jātīṃ</i>	<i>jācā</i>	<i>aṣṭhīṃ</i>	<i>aṣṭhīṃ</i>
GENITIVE	<i>māmīṃ</i>	<i>māmīṃ</i>	<i>jātīṃ</i>	<i>jācā</i>	<i>aṣṭhīṃ</i>	<i>aṣṭhīṃ</i>
LOCATIVE	<i>māmīṃ</i>	<i>māmīṃ</i>	<i>jātīṃ</i>	<i>jātīṃ</i>	<i>aṣṭhīṃ</i>	<i>aṣṭhīṃ</i>
VOCATIVE	<i>māmī</i>		<i>jātī</i>			<i>aṣṭhī</i>
PLURAL	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	<i>māmīḥ</i>	<i>māmī</i>	<i>jātīḥ</i>	<i>jātī</i>	<i>aṣṭhīḥ</i>	<i>aṣṭhī</i>
ACCUSATIVE	<i>māmīḥ</i>	<i>māmī</i>	<i>jātīḥ</i>	<i>jātī</i>	<i>aṣṭhīḥ</i>	<i>aṣṭhī</i>
INSTRUMENTAL	<i>māmīḥ</i>		<i>jātīḥ</i>		<i>aṣṭhīḥ</i>	
DATIVE	<i>māmīḥ</i>		<i>jātīḥ</i>		<i>aṣṭhīḥ</i>	
ABLATIVE	<i>māmīḥ</i>		<i>jātīḥ</i>		<i>aṣṭhīḥ</i>	

GENITIVE	மனையடி		பெரியடி		அப்பெரியடி
LOCATIVE	மனையினி		பெரியினி		அப்பெரியினி
VOCATIVE	மனையே	மனடி	பெரியே		அப்பெரியே அப்பி

Feminine stems in -i, *nadi*, river

	SINGULAR	alternatives	PLURAL	alternatives
NOMINATIVE	<i>nadi</i>		<i>nadina</i>	<i>nadi</i>
ACCUSATIVE	<i>nadina</i>		<i>nadina</i>	<i>nadi</i>
INSTRUMENTAL	<i>nadina</i>	<i>nadai</i>	<i>nadinai</i>	
DATIVE	<i>nadina</i>	<i>nadai</i>	<i>nadinam</i>	
ABLATIVE	<i>nadina</i>	<i>nadai</i>	<i>nadinai</i>	
GENITIVE	<i>nadina</i>	<i>nadai</i>	<i>nadinam</i>	
LOCATIVE	<i>nadina</i>	<i>nadina</i>	<i>nadina</i>	
VOCATIVE	<i>nadi</i>		<i>nadina</i>	<i>nadi</i>

The nominative singular of certain words can be -i, *miri*, fortune, *miri*, modesty, *itirai* (*itai*), woman.

Masculine, feminine and neuter stems in -u, *bundbu* (m) relative, *dhenu* (f) cow, *cakkbu* (n) eye

SINGULAR	MASCULINE	alternatives	PLURAL-GEN	alternatives	NEUTER	alternatives
NOMINATIVE	<i>bundbu</i>		<i>dhenbu</i>		<i>cakkbu</i>	<i>cakkbu</i>
ACCUSATIVE	<i>bundbuna</i>		<i>dhenbuna</i>		<i>cakkbu</i>	<i>cakkbuna</i>
INSTRUMENTAL	<i>bundbuna</i>		<i>dhenbuna</i>		<i>cakkbuna</i>	
DATIVE	<i>bundbuna</i>	<i>bundbuna</i>	<i>dhenbuna</i>		<i>cakkbuna</i>	<i>cakkbuna</i>
ABLATIVE	<i>bundbuna</i>	<i>bundbuna</i> , <i>bundbunai</i>	<i>dhenbuna</i>		<i>cakkbuna</i>	<i>cakkbuna</i> , <i>cakkbunai</i>
GENITIVE	<i>bundbuna</i>	<i>bundbuna</i>	<i>dhenbuna</i>		<i>cakkbuna</i>	<i>cakkbuna</i>
LOCATIVE	<i>bundbunai</i>	<i>bundbunai</i>	<i>dhenbuna</i>	<i>dhenbuna</i>	<i>cakkbunai</i>	<i>cakkbunai</i>
VOCATIVE	<i>bundbu</i>		<i>dhenbu</i>		<i>cakkbu</i>	<i>cakkbuna</i>
PLURAL	MASCULINE	alternatives	PLURAL-GEN	alternatives	NEUTER	alternatives
NOMINATIVE	<i>bundbuna</i>	<i>bundbu</i>	<i>dhenbuna</i>	<i>dhenai</i>	<i>cakkbuna</i>	<i>cakkbu</i>
ACCUSATIVE	<i>bundbuna</i>	<i>bundbu</i>	<i>dhenbuna</i>	<i>dhenai</i>	<i>cakkbuna</i>	<i>cakkbu</i>
INSTRUMENTAL	<i>bundbunai</i>		<i>dhenbunai</i>		<i>cakkbunai</i>	
DATIVE	<i>bundbunai</i>		<i>dhenbunai</i>		<i>cakkbunai</i>	

There are not many nouns in *-ar*; *yasar*, fame, *arar*, mind, intention, *manas*, mind, *varas*, lake, *vayas*, age, *rajas*, dust, *tapas*, asceticism, *uras*, head, and some others. The word *andimas*, moon, has nominative singular *candimā* but otherwise declines as an *-a* stem. Words in *-u* and *-au* mostly convert to *-i* and *-u* stems.

(ii) Changeable stems

Changeable stems have either two stems, the strong and the weak, or three, the strong, middle, and weak. The distribution of these stems in the various cases, which is slightly different from Sanskrit, is:

- strong: nominative (vocative) and accusative singular, nominative (vocative) plural
- middle: before endings beginning with a consonant
- weak: before endings beginning with a vowel

With two stems:

Agent nouns and relational nouns in *-ar*, *satibar* (m) teacher, *pitar* (m) father, *matar* (f) mother

Agent nouns have a strong stem in *-ar*, relational nouns in *-ar*, but there is considerable variation in stem forms

SINGULAR	AGENT NOUN	alternatives	MASCULINE RELATIONAL	alternatives	FEMININE RELATIONAL	alternatives
NOMINATIVE	<i>satibā</i>		<i>pitā</i>		<i>matā</i>	
ACCUSATIVE	<i>satibāram</i>		<i>pitāram</i>		<i>matāram</i>	
INSTRUMENTAL	<i>satibārā</i>	<i>satibārā</i> <i>satibārām</i>	<i>pitārā</i>		<i>matārā</i>	
DATIVE	<i>satibhe</i>	<i>satibhāva</i> <i>satibhāva</i>	<i>pithe</i>	<i>pitāva</i> <i>pitāva</i>	<i>mathe</i>	<i>matāva</i> <i>matāva</i>
RELATIVE	<i>satibārā</i>	<i>satibārā</i>	<i>pitārā</i>		<i>matārā</i>	<i>matārā</i>
GENITIVE	<i>satibhe</i>	<i>satibhāva</i> <i>satibhāva</i>	<i>pithe</i>	<i>pitāva</i> <i>pitāva</i>	<i>mathe</i>	<i>matāva</i> <i>matāva</i>
LOCATIVE	<i>satibhā</i>		<i>pitāhi</i>		<i>matāhi</i>	<i>matāhi</i> <i>matāva</i>
VOCATIVE	<i>satibā</i>	<i>satibhe</i> <i>satibhe</i>				

PLURAL	AGENT NOUN	alternatives	MASCULINE RELATIONAL	alternatives	FEMININE RELATIONAL	alternatives
NOMINATIVE	<i>matbāra</i>		<i>piara</i>		<i>malāra</i>	
ACCUSATIVE	<i>matbāra</i>		<i>piara</i>	<i>piara</i>	<i>malāra</i>	
INSTRUMENTAL	<i>matbāraye de</i>	<i>matbābi</i>	<i>piarē de</i>	<i>piābi</i>	<i>malābi</i>	
DATIVE	<i>matbārayan</i>	<i>matbāman</i>	<i>piarāman</i>	<i>piāman</i>	<i>malāman</i>	
RELATIVE	<i>matbāraye de</i>	<i>matbābi</i>	<i>piarē de</i>	<i>piābi</i>	<i>malābi</i>	
GENITIVE	<i>matbārayan</i>	<i>matbāman</i>	<i>piarāman</i>	<i>piāman</i>	<i>malāman</i>	
LOCATIVE	<i>matbārayan</i>	<i>matbābi</i>	<i>piarābi</i>	<i>piābi</i>	<i>malābi</i>	
VOCATIVE	<i>matbāra</i>					

Possessive adjectives in *-m*, e.g. *balin*, possessing strength, strong, have a strong stem *balin-*, and a weak stem *balī-*. Masculine singular is in *-i*. The feminine is formed as an *-f* stem on the stem *-m*.

SINGULAR	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	<i>balī</i>	<i>balī</i>	<i>balina</i>	<i>balina</i>	<i>balī</i>	<i>balim</i>
ACCUSATIVE	<i>balim</i>	<i>balim</i>	<i>balim</i>		<i>balī</i>	<i>balim</i>
INSTRUMENTAL	<i>balind</i>		<i>balimyd</i>		<i>balind</i>	
DATIVE	<i>baline</i>	<i>balina</i>	<i>balimyd</i>		<i>baline</i>	<i>balina</i>
RELATIVE	<i>balind</i>	<i>balimud</i> <i>balimud</i>	<i>balimyd</i>		<i>balind</i>	<i>balimud</i> <i>balimud</i>
GENITIVE	<i>balino</i>	<i>balina</i>	<i>balimyd</i>		<i>balino</i>	<i>balina</i>
LOCATIVE	<i>balini</i>	<i>balimayn</i> <i>balimud</i>	<i>balimyd</i>	<i>balimayn</i>	<i>balini</i>	<i>balimayn</i> <i>balimud</i>
VOCATIVE	<i>balī</i>		<i>balin</i>	<i>balina</i>	<i>balī</i>	
PLURAL	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	<i>balina</i>	<i>balī</i>	<i>balimyo</i>	<i>balin</i>	<i>balina</i>	<i>balī</i>
ACCUSATIVE	<i>balina</i>	<i>balī</i>	<i>balimyo</i>	<i>balin</i>	<i>balina</i>	<i>balī</i>
INSTRUMENTAL	<i>balin</i>		<i>balimyd</i>		<i>balibi</i>	
DATIVE	<i>balinayn</i>		<i>balimayn</i>		<i>balinayn</i>	
RELATIVE	<i>balin</i>		<i>balimyd</i>		<i>balibi</i>	
GENITIVE	<i>balinayn</i>		<i>balimayn</i>		<i>balinayn</i>	
LOCATIVE	<i>balin</i>		<i>balimud</i>		<i>balin</i>	
VOCATIVE	<i>balina</i>	<i>balī</i>	<i>balimyo</i>	<i>balin</i>	<i>balina</i>	<i>balī</i>

Possessive adjectives in *-ant*, *-ant*, e.g. *gaurānt*, having virtue, virtuous have a strong stem in *-ant*, and a weak in *-at*. They can decline in two ways: first, as in Sanskrit, alternating between these two stems, and second, using the strong stem alone and following the paradigm of *-a* stems. The feminine of adjectives in *-ant*, *-ant* is usually formed from the weak stem, as given here, but it sometimes uses the strong stem.

SINGULAR	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	gaurānt	gaurāntam	gaurānt		gaurāntam	gaurāntam
ACCUSATIVE	gaurāntam		gaurāntam		gaurāntam	gaurāntam
INSTRUMENTAL	gaurāntam	gaurāntam	gaurāntam		gaurāntam	gaurāntam
DATIVE	gaurāntam	gaurāntam	gaurāntam		gaurāntam	gaurāntam
ABLATIVE	gaurāntam	gaurāntam	gaurāntam		gaurāntam	gaurāntam
GENITIVE	gaurāntam	gaurāntam	gaurāntam		gaurāntam	gaurāntam
LOCATIVE	gaurāntam	gaurāntam	gaurāntam		gaurāntam	gaurāntam
VOCATIVE	gaurāntam	gaurāntam	gaurāntam		gaurāntam	gaurāntam
PLURAL	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	gaurāntam	gaurāntam	gaurāntam	gaurāntam	gaurāntam	gaurāntam
ACCUSATIVE	gaurāntam	gaurāntam	gaurāntam	gaurāntam	gaurāntam	gaurāntam
INSTRUMENTAL	gaurāntam	gaurāntam	gaurāntam		gaurāntam	gaurāntam
DATIVE	gaurāntam	gaurāntam	gaurāntam		gaurāntam	gaurāntam
ABLATIVE	gaurāntam		gaurāntam		gaurāntam	gaurāntam
GENITIVE	gaurāntam	gaurāntam	gaurāntam		gaurāntam	gaurāntam
LOCATIVE	gaurāntam		gaurāntam		gaurāntam	gaurāntam
VOCATIVE	gaurāntam	gaurāntam	gaurāntam	gaurāntam	gaurāntam	gaurāntam

(Alternative forms here which follow the *-a* paradigm also have their own alternatives, given under that paradigm above.)

arabanti, a standard word for an enlightened person, which is a present participle of *arab* → *arabati*, to be worthy, has masculine singular nominative *arab* or *arabam* or *arabanti*.

mahant, big, great, has *mah* or *mahanti* in masculine nominative and vocative, which follow the strong/weak *-ant/-at* and *-a* paradigms respectively. The feminine is usually *mahati* etc., though *mahanti* is also found.

The participle from *√bhā*, *bhāvant-*, is declined like other participles when used as such, used as a word of polite address it declines differently, changing *-ant-* → *-ā-*. There is a Māgadhā dialect form of the vocative, *bhānti*.

SINGULAR	MASCULINE	FEMININE	PLURAL	MASCULINE	FEMININE
NOMINATIVE	<i>bhāvāṃ</i>	<i>bhāvī</i>	NOMINATIVE	<i>bhāvantā</i> or <i>bhāvāḥ</i>	<i>bhāvīḥ</i>
ACCUSATIVE	<i>bhāvāntaṃ</i>	<i>bhāvīm</i>	ACCUSATIVE	<i>bhāvantā</i>	<i>bhāvīm</i>
INSTRUMENTAL	<i>bhāvā</i>	<i>bhāvīḥ</i>	INSTRUMENTAL	<i>bhāvantābhiḥ</i>	<i>bhāvībhiḥ</i>
DATIVE	<i>bhāvā</i>	<i>bhāvīḥ</i>	DATIVE	<i>bhāvantāḥ</i>	<i>bhāvīṇāṃ</i>
ABLATIVE	<i>bhāvā</i>	<i>bhāvīḥ</i>	ABLATIVE	<i>bhāvantābhiḥ</i>	<i>bhāvībhiḥ</i>
GENITIVE	<i>bhāvā</i>	<i>bhāvīḥ</i>	GENITIVE	<i>bhāvantāṃ</i>	<i>bhāvīṇāṃ</i>
LOCATIVE	<i>bhāvī</i>	<i>bhāvīḥ</i> or <i>bhāvīṣṭhāḥ</i>	LOCATIVE	<i>bhāvantāsu</i>	<i>bhāvībhiḥ</i>
VOCATIVE	<i>bhā</i> or <i>bhāvāṃ</i>	<i>bhāvī</i>	VOCATIVE	<i>bhāvantā</i> or <i>bhāvāḥ</i>	<i>bhāvīḥ</i>

With three stems:

	SANSKRIT	PALI
STRONG	<i>rājān</i>	<i>rājān</i>
MIDDLE	<i>rājān</i>	<i>rājā</i>
WEAK	<i>rājā</i>	<i>rājā</i> or <i>rājāṇ</i>

s.t. the Sanskrit middle stems drop the final *-ā* before consonant endings

	SINGULAR				PLURAL			
	Sanskrit		Pali		Sanskrit		Pali	
NOMINATIVE	strong	<i>rājā</i>	<i>rājā</i>	strong	strong	<i>rājānāḥ</i>	<i>rājāna</i>	strong
ACCUSATIVE	strong	<i>rājāntaṃ</i>	<i>rājāntaṃ</i>	strong	weak	<i>rājāṇāḥ</i>	<i>rājāna</i>	strong
INSTRUMENTAL	weak	<i>rājā</i>	<i>rājā</i> or <i>rājāṇāḥ</i>	weak	middle	<i>rājāṇābhiḥ</i>	<i>rājāṇā</i>	middle
DATIVE	weak	<i>rājāḥ</i>	<i>rājāḥ</i>	weak	middle	<i>rājāṇāḥ</i>	<i>rājāṇā</i>	weak
ABLATIVE	weak	<i>rājāḥ</i>	<i>rājāḥ</i> or <i>rājāṇāḥ</i>	weak	middle	<i>rājāṇābhiḥ</i>	<i>rājāṇā</i>	middle
GENITIVE	weak	<i>rājāṇāḥ</i>	<i>rājāṇā</i>	weak	weak	<i>rājāṇāṃ</i>	<i>rājāṇāṃ</i>	weak
LOCATIVE	weak or middle	<i>rājāḥ</i> or <i>rājāṇāḥ</i>	<i>rājāṇā</i>	weak	middle	<i>rājāṇāsu</i>	<i>rājāṇā</i>	middle
VOCATIVE	middle	<i>rājāṇā</i>	<i>rājā</i>	strong	strong	<i>rājānāḥ</i>	<i>rājāna</i>	strong

The weak stem of neuter *karma*/*kamma*, action, inserts *s* in Sanskrit, *s* or *n* in Pali. In Sanskrit this is because a weak stem **karmn* would be difficult to pronounce, and in Pali both for that reason and because **kammn* would violate the Law of Mora. In Sanskrit neuter *nāman*, name, has a weak stem *nāmn*, but in Pali *nāma* declines entirely as an *-a* stem, apart from an adverbial use of accusative *nāma*. The three stems are:

<i>karma</i>	Sanskrit	Pali		<i>nāma</i>	Sanskrit	Pali
strong	<i>karmān</i>	<i>kammān</i>		strong	<i>nāmān</i>	<i>nān</i>
middle	<i>karma</i>	<i>kamma(n)</i>		middle	<i>nāman</i>	<i>nān</i>
weak	* <i>karmn</i> → <i>karmas</i>	* <i>kammn</i> → <i>kammān</i> or <i>kammān</i>		weak	<i>nāmn</i>	<i>nān</i>

SINGULAR	Sanskrit	Pali		Sanskrit	Pali
NOMINATIVE	<i>karma</i>	<i>kamma</i>	middle	<i>nāma</i>	<i>nāmas</i>
ACCUSATIVE	<i>karma</i>	<i>kamma</i>	middle	<i>nāma</i>	<i>nāmasi</i> or <i>nāmi</i>
INSTRUMENTAL	<i>karmas</i>	<i>kammān</i> or <i>kammāni</i>	weak	<i>nāmad</i>	<i>nāmas</i>
DATIVE	<i>karmas</i>	<i>kammān</i> or <i>kammāni</i>	weak	<i>nāmas</i>	<i>nāmasi</i>
ABLATIVE	<i>karmas</i>	<i>kammān</i> or <i>kammāni</i>	weak	<i>nāmas</i>	<i>nāmi</i>
GENITIVE	<i>karmas</i>	<i>kammān</i> or <i>kammāni</i>	weak	<i>nāmas</i>	<i>nāmas</i>
LOCATIVE	<i>karmas</i>	<i>kammān</i>	weak	<i>nāmas</i> or <i>nāmasi</i>	<i>nāmi</i>
VOCATIVE	<i>karma</i>	<i>kamma</i>	middle	<i>nāma</i>	<i>nāmas</i>
PLURAL	Sanskrit	Pali		Sanskrit	Pali
NOMINATIVE	<i>karmāḥ</i>	<i>kammāḥ</i>	strong	<i>nāmāḥ</i>	<i>nāmaḥ</i>
ACCUSATIVE	<i>karmāḥ</i>	<i>kammāḥ</i>	strong	<i>nāmāḥ</i>	<i>nāmaḥ</i>
INSTRUMENTAL	<i>karmabhiḥ</i>	<i>kammābhi</i>	middle	<i>nāmanabhiḥ</i>	<i>nāmanhi</i>
DATIVE	<i>karmabhyas</i>	<i>kammānāḥ</i> or <i>kammānāḥ</i>	middle	<i>nāmanabhyas</i>	<i>nāmanāḥ</i>
ABLATIVE	<i>karmabhyas</i>	<i>kammābhi</i>	middle	<i>nāmanabhyas</i>	<i>nāmanhi</i>
GENITIVE	<i>karmāḥ</i>	<i>kammānāḥ</i> or <i>kammānāḥ</i>	weak	<i>nāmanāḥ</i>	<i>nāmanāḥ</i>
LOCATIVE	<i>karmas</i>	<i>kammān</i>	middle	<i>nāmas</i>	<i>nāmas</i>
VOCATIVE	<i>karmāḥ</i>	<i>kammāḥ</i>	strong	<i>nāmāḥ</i>	<i>nāmaḥ</i>

2.2. *sabbamāmi*, Pronouns and Pronominal Adjectives

Aggavajsa lists these twenty-seven *sabbamāmi*, names for everything, in this order:

<i>sabbu</i>	all, every
<i>hetu</i>	which (of two)
<i>hetuma</i>	which (of many)
<i>ubho</i>	both
<i>ettha</i>	other (of two)
<i>ettha</i>	other (of many)
<i>ekāstare</i>	a certain (of many)
<i>ekāstare</i>	a certain (of two)
<i>puttha</i>	former
<i>para</i>	(an)other
<i>apara</i>	(an)other
<i>akkhaya</i>	right, south
<i>utara</i>	upper, north, more than
<i>adha</i>	lower

<i>yo</i>	who/what
<i>id</i>	he/this
<i>et</i>	this
<i>im</i>	this
<i>am</i>	that
<i>idm</i>	what?
<i>eka</i>	one
<i>sabbu</i>	both
<i>du</i>	two
<i>ti</i>	three
<i>catt</i>	four
<i>vaṃ</i>	you
<i>amha</i>	I/we

*Aggavajsa discusses *ettha*, one/some, under *et*. It is unclear why he includes numbers 1-4. Apart from *du*, which is historically dual, these are the only numbers which have three genders.

In western terms, Pali has personal, demonstrative, relative, interrogative, and indefinite pronouns:

category	English	Pali (nominative case)
personal	I, you, he, she, it	<i>aham</i> , <i>tu</i> , <i>so</i> , <i>id</i> , <i>im</i>
demonstrative	this, that, these, those	<i>so</i> , <i>id</i> , <i>im</i> <i>ayam</i> , <i>ayam</i> , <i>idam</i> <i>em</i> , <i>et</i> , <i>catt</i> <i>am</i> , <i>am</i> , <i>am</i>
relative	who, whom, whose, which, that	<i>yo</i> , <i>yo</i> , <i>yam</i>
interrogative	who, whom, whose, which, what	<i>ko</i> , <i>ko</i> , <i>ko</i>
indefinite	anyone, anything, who/whatever	<i>ka</i> , <i>ka</i> , <i>ka</i>

Words which sound and may seem similar in English are in fact in different categories: pronouns, pronominal adjectives and adverbs. In Pali, pronouns and pronominal adjectives decline, but adverbs do not:

	Interrogative		Relative		Demonstrative			
	Pali	English	Pali	English	Pali		English	
pronouns, pronominal adjectives	ko	who, what, which?	yo	who, that, which	so, sō, <i>sope</i> <i>syam, idam</i> <i>amā, aha, adam</i>		this, that (or he, she, it)	
					Pali	English	Pali	English
adjectives	kidda	of what kind?	yadda	of which kind	adida	of that kind?	idida	of the kind
	kittaka	how much?	yattaka	as many as however much	attaka	so much	ittaka	this much
adverbs	kve(ya) kudam	where?	yamha, yadham	where	attam, addam <i>amattam</i>	there	idha, ettha, tadha, assa	here
	kadda	when	yadda	when	adda	then	idam vattam	now
	kassa	whence?	yassa	whence, from	sassa	from there	assa, ssa	from here
	kamam	why, [] what?	yamam	because	tamam	therefore		
	katham	how	yathā	(just) as	ssa, <i>evam</i> tathā	so, thus	idamam	thus

Nouns and most adjectives describe their referent, pronouns and pronominal adjectives simply point to it. The first and second person personal pronouns, I/we, you/you, do not have gender. They always act as pronouns and as noun-substitutes. Third person pronouns, when used both as personal and demonstrative pronouns, take the number and gender of that to which they refer. In practice the difference between calling a word a pronoun or a pronominal adjective can be minimal, given that the noun qualified by a pronominal adjective can be implicit.

- (i) *sā bhāṃjati*, she eats, *te bhāṃjanti*, they eat, *na tam paśanti*, they do not see him
 (ii) *sā itthi bhāṃjati*, that woman eats, *te bhikkhūna bhāṃjanti*, those monks eat, *na imam paśanti*, they do not see this man

In (i) *sā*, *te* and *tam* are pronouns, she, they, and him, and their case is determined only by their role in the sentence (*sā*, *te* are nominative, *tam* accusative). In (ii) *sā*, *te* and *imam* are pronominal adjectives, their gender and case being determined by the nouns *itthi*, *bhikkhūna*, and *param*, which they qualify.

- (iii) *sā tam vijaṇati* =, she loves him (pronoun); and/or =, she loves this (man) (pronominal adjective qualifying the implicit noun *param*)

Personal Pronouns:

I	you (singular)	he	she	it	we	you (plural)	they masculine	they feminine	they neuter
<i>aham</i>	<i>tvam</i>	<i>sa</i>	<i>sā</i>	<i>taṃ</i>	<i>asmā</i>	<i>tumha</i>	<i>te</i>	<i>sā</i>	<i>tāni</i>
		<i>asau</i>	<i>sai</i>	<i>taṃ</i>			<i>ete</i>	<i>sai</i>	<i>etāni</i>
		<i>ayam</i>	<i>ayam</i>	<i>idam</i>			<i>imā</i>	<i>imā</i>	<i>idāni</i>
		<i>asau</i>	<i>sai</i>	<i>ida(m)</i>			<i>asmā</i>	<i>asmā</i>	<i>asmā(ni)</i>

The first persons *aham/asmā* are *attani vattabha*, to be spoken with regard to oneself.

The second persons *tvam/tumha* are *yena katheri satvimi vattabha*, to be spoken with regard to the person with whom one is speaking.

Third person personal and demonstrative pronouns are described as follows, but as in English they are by no means always used in exactly this way:

PRONOUN	DESCRIPTION	REFERS TO SOMEONE OR SOMETHING WHO/WHICH IS:	
<i>sa</i>	<i>param-vattabha</i>	not present	that
<i>sa</i>	<i>samīpa</i>	close by	this
<i>sa</i>	<i>acetasamīpa</i>	very close by	this (here)
<i>sa</i>	<i>dūra</i>	far away	[yonder]

Declension of *aham/amhe*, I/we, *tuam/tumbe*, you.

SINGULAR	I	alternatives	you	alternatives
NOMINATIVE	<i>aham</i>		<i>tuam</i>	<i>tumbe</i>
ACCUSATIVE	<i>amhe</i>	<i>ahamhe</i>	<i>tuam</i>	<i>tuam, tumbe</i>
INSTRUMENTAL	<i>amye</i>		<i>tuayd</i>	<i>tye</i>
DATIVE	<i>amame</i>	<i>amyeam, amame, amham</i>	<i>tuua</i>	<i>tyebam, tuum, tumham</i>
ABLATIVE	<i>amye</i>		<i>tuayd</i>	
GENITIVE	<i>amame</i>	<i>amyeam, amame, amham</i>	<i>tuua</i>	<i>tyebam, tuum, tumham</i>
LOCATIVE	<i>amye</i>		<i>tuayd</i>	<i>tye</i>
PLURAL	we	alternatives	you	alternatives
NOMINATIVE	<i>amayam</i>	<i>amhe</i>	<i>tumbe</i>	
ACCUSATIVE	<i>amhe</i>	<i>amhe, amaham, amaham, amham</i>	<i>tumbe</i>	<i>tumbeham</i>
INSTRUMENTAL	<i>amhehe</i>		<i>tumbehe</i>	<i>tumbehe</i>
DATIVE	<i>amheham</i>	<i>amham, amheam</i>	<i>tumbeham</i>	<i>tumbeam</i>
ABLATIVE	<i>amhehe</i>		<i>tumbehe</i>	<i>tumbehe</i>
GENITIVE	<i>amheham</i>	<i>amham, amham</i>	<i>tumbeham</i>	<i>tumbeam</i>
LOCATIVE	<i>amhehe</i>		<i>tumbehe</i>	

These pronouns also have very common enclitic forms, which means that they never come first in a phrase or clause, and almost always refer to what immediately precedes them. (The word 'enclitic' comes from Greek 'to lean', referring to certain words without an accent which 'leaned back' on the preceding word to give its last syllable a secondary accent.) They are:

	<i>aham</i>	<i>amhe</i>	<i>tuam</i>	<i>tumbe</i>
accusative		<i>ah</i>		<i>tu</i>
instrumental	<i>am</i>	<i>tu</i>	<i>ay</i>	<i>ty</i>
dative	<i>am</i>	<i>ah</i>	<i>ty</i>	<i>ty</i>
genitive	<i>am</i>	<i>ah</i>	<i>ty</i>	<i>ty</i>

The use of first and second person pronouns, like imperatives, is affected by social hierarchy. The first person plural is likely to replace the first person singular, for reasons of politeness, especially but not only when speaking to someone in a superior position. The second singular is used for intimates and inferiors, as with French *tu* and German *du*.

Declension of the third person personal/demonstrative pronouns or pronominal adjectives *ni/ene*:

	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
SINGULAR	he		she		it	
NOMINATIVE	<i>ni</i>	<i>ni</i>	<i>ni</i>		<i>niye</i>	
ACCUSATIVE	<i>niye</i>		<i>niye</i>		<i>niye</i>	
INSTRUMENTAL	<i>niye</i>		<i>niye</i>		<i>niye</i>	
DATIVE	<i>niye</i>		<i>niye</i>	<i>niye, niye(ye)</i>	<i>niye</i>	
ABLATIVE	<i>niye</i>	<i>niye</i>	<i>niye</i>		<i>niye</i>	<i>niye</i>
GENITIVE	<i>niye</i>		<i>niye</i>	<i>niye, niye(ye)</i>	<i>niye</i>	
LOCATIVE	<i>niye</i>	<i>niye</i>	<i>niye</i>	<i>niye, niye</i>	<i>niye</i>	<i>niye</i>
PLURAL	they		they		they	
NOMINATIVE	<i>ni</i>		<i>ni</i>		<i>ni</i>	
ACCUSATIVE	<i>ni</i>		<i>ni</i>		<i>ni</i>	
INSTRUMENTAL	<i>ni</i>	<i>ni</i>	<i>ni</i>		<i>ni</i>	<i>ni</i>
DATIVE	<i>niye</i>	<i>niye</i>	<i>niye</i>	<i>niye</i>	<i>niye</i>	<i>niye</i>
ABLATIVE	<i>ni</i>	<i>ni</i>	<i>ni</i>		<i>ni</i>	<i>ni</i>
GENITIVE	<i>niye</i>	<i>niye</i>	<i>niye</i>	<i>niye</i>	<i>niye</i>	<i>niye</i>
LOCATIVE	<i>ni</i>		<i>ni</i>		<i>ni</i>	

There is a defective pronoun—defective because it only appears in some cases—based on the stem *-na*, which has the same range of meaning as *sa/ete*:

na and *ena* occur as accusative singular masculine, feminine, and neuter

na occurs as dative and genitive singular, masculine and neuter

ne occurs as accusative plural masculine

ne occurs as dative and genitive plural masculine

Declension of the third person personal/demonstrative pronouns or pronominal adjectives *այսք*, *աճաք*:

SINGULAR	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	այսք		այնք		աճաք	
ACCUSATIVE	ինքն		նաք		նաք	նաք
INSTRUMENTAL	նալով	նոյնով	նովք		նովք	նոյնով
DATIVE	նոյնին	նր	նովք	նոյնին(յս) նով(յս)	նոյնին	նր
ABLATIVE	նոյնիմ	նոյնիմի, նոյնի	նովք		նոյնիմ	նոյնիմի, նոյնի
GENITIVE	նոյնի	նրի	նովք	նոյնին(յս) նովք	նոյնի	նրի
LOCATIVE	նոյնումք	նոյնով	նովք	նալիմ, նոյնումք նովքս, աճաք	նոյնումք	նոյնով
PLURAL	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	նաք		նաք	նովք	նովք	
ACCUSATIVE	նաք		նաք	նովք	նովք	
INSTRUMENTAL	նովք	նր	նովք		նովք	նր
DATIVE	նոյնք	նրք, նովք նոյնումք	նովք	նոյնումք, նաք	նոյնք	նրք, նովք նոյնումք
ABLATIVE	նովք	նր	նովք		նովք	նր
GENITIVE	նոյնք	նրք, նովք նոյնումք	նովք	նոյնումք, նաք	նոյնք	նրք, նովք նոյնումք
LOCATIVE	նոյն	նր	նովք		նոյն	նր

Declension of the third person personal/demonstrative pronouns or pronominal adjectives *այս/այն*, *աճաք*:

SINGULAR	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	այս	այն	նա		աճաք	
ACCUSATIVE	այնք		նաք		նովք	նաք
INSTRUMENTAL	նովք		նովք		նովք	
DATIVE	նոյն		նովք	նոյն	նոյն	
ABLATIVE	նոյնիմ	նոյնիմ	նովք		նոյն	նոյնիմ
GENITIVE	նոյն		նովք	նոյն	նոյն	
LOCATIVE	նոյնումք	նոյնում	նովք	նոյնում	նոյնումք	նոյնում
PLURAL	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	նաք		նաք	նովք	նովք	նովք
ACCUSATIVE	նաք		նաք	նովք	նովք	նովք
INSTRUMENTAL	նովք		նովք		նովք	

DATIVE	amānāya	amānānāya	amānāya	amānānāya	amānāya	amānānāya
ABLATIVE	amāhā		amāhā		amāhā	
GENITIVE	amānāya	amānānāya	amānāya	amānānāya	amānāya	amānānāya
LOCATIVE	amāna		amāna		amāna	

amā is rare in itself, being found more often in the adverb *amātra*, there, and the adjectives *amāka* or *amāka*, which mean a certain, usually in a narrative where they indicate that the name of the person, thing or place concerned is of no importance.

The following pronominal and related forms in English have no direct correlate in Pāli:

possessive pronouns: mine, yours, his, hers, its, ours, theirs

possessive adjectives: my, your, his, her, its, our, their, ones

reflexive pronouns: myself, yourself, himself, herself, itself, ourselves, yourselves, oneself

Interrogative pronouns and pronominal adjectives are used in *pañchanda*, questioning

SINGULAR	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	āha		āhā		āha	
ACCUSATIVE	āhaṃ		āhaṃ		āhaṃ	
INSTRUMENTAL	āhena		āhaya		āhena	
DATIVE	āhassa		āhaya	āhataḥ, āhata	āhassa	
ABLATIVE	āhassaṃ	āhassaṃ	āhaya		āhassaṃ	āhassaṃ
GENITIVE	āhata	āhata	āhaya	āhataḥ, āhata	āhata	āhata
LOCATIVE	āhassāya	āhassaḥ, āhassāya, āhassa	āhaya	āhassāya, āhassāya	āhassāya	āhassaḥ, āhassāya, āhassa
PLURAL	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	āhe		āhā	āhaya	āhe	
ACCUSATIVE	āhe		āhā		āhe	
INSTRUMENTAL	āhehi	āhehi	āhāhi		āhehi	āhehi
DATIVE	āheṣu	āheṣu	āhāṣu	āhāṣu	āheṣu	āheṣu
ABLATIVE	āhehi	āhehi	āhāhi		āhehi	āhehi
GENITIVE	āheṣu	āheṣu	āhāṣu	āhāṣu	āheṣu	āheṣu
LOCATIVE	āhe		āhā		āhe	

āhaṃ is the form taken in compounds.

Relative pronouns and pronominal adjectives are *anyamattā*, of undetermined meaning (undetermined, that is, until they are determined by their correlative).

SINGULAR	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	ya		yā		yam	
ACCUSATIVE	yagge		yagge		yam	
INSTRUMENTAL	yagga		yāgga		yam	
DATIVE	yagā		yāgga	yagā	yam	
ABLATIVE	yagmā	yamā	yāgga		yamā	yamā
GENITIVE	yagga		yāgga	yagā	yam	
LOCATIVE	yaggaṃ	yamā	yāgga	yāggaṃ	yamam	yamā
PLURAL	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	ye		yā		yam	
ACCUSATIVE	ye		yā		yam	
INSTRUMENTAL	yehi	yehi	yāhi		yehi	yehi
DATIVE	yesaṃ	yesaṃ	yehi	yehi	yesaṃ	yesaṃ
ABLATIVE	yehi	yehi	yāhi		yehi	yehi
GENITIVE	yesaṃ	yesaṃ	yehi	yehi	yesaṃ	yesaṃ
LOCATIVE	yam		yā		yam	

Relative clauses in Pali often cause trouble to students who have not studied an inflected language before. These are some basic principles to remember:

They can be introduced by a relative pronoun (e.g. who, which), a relative adverb (e.g. when, where), or a relative adjective (e.g. of which kind, as many [as]), which usually has a correlative in the main clause: *vidusa yadusa, tattaṃ. . . yattaṃ*

Relative clauses occur less in Pali than in English because Pali, like Sanskrit and to a lesser extent German, has the ability to make up compounds ad hoc which replace relative clauses. To understand the grammatical form of relative pronouns the vital principle to remember is this:

Relative pronouns take their number and gender from the antecedent, but their case from their function in the relative clause.

The generalizing *whomever* is expressed either by repeating both relative and antecedent, or by adding *kaccā, kaccā, kaccā*, etc. to the relative clause, with a single antecedent

acc kko aham yo yo paresaṃ adinnaṃ tbyyasaṃkhattaṃ ādiyissati, tassa tassa dhanam atuppadassissati, evamevaṃ adinnaḍḍhaṃ patisaḍḍhissati,
 I give money to whomever steals from others, then his stealing will increase (D II 67).
taṃ taccchaṃ mevaṃ uḍāpa ye kkes atthikavādaṃ vadanti,
 whoever professes the doctrine that there is reality (to merit, another world, etc.) is
 (characterized by) vanity, falsehood, mendacity (D I 55, said by a non-Buddhist)

Various uses of relatives cannot be translated literally in English.

anaccberryaṃ kko paṇ' etaṃ Ananda, yaṃ manussabbe kilaṃ karissa,
 It is not upkping, Ananda, that a human being should die (D II 93).
n' eṣa dhamma, mahārāja, yaṃ taṃ gaccheyya ekake,
 It is not right, great king, that you should go alone (Js VI 495).

The form *yadidaṃ* is used in various ways:

*akaraṇiṃ vā bho Gotama Vajji raññā Ajātasattuṃ, yadidaṃ yuddhasa
 aññatra upalāpeṇa aññatra mitva-bbedd,*
 Gotama sir, King Ajātasattu cannot beat the Vajjis, that is to say, simply by means of
 war, without deceit and causing dissension (D II 75).
*etassaṃ kko, bhanie, bhagavā evaṃ pariyāpam akāsi yadidaṃ
 iddāgemaṇḍya,*
 It is a long time (since) the Blessed One made the resolution to come here (D II 2).

yadagge or *yadaggena* is used in the sense of beginning with, from that time on:
mānussaṃ vassasataṃ atilaṃ yadagge kāyambī idbhūpaṇṇo,
 A thousand human years have passed since I arose here in a [divine] body (Vv I 29).

2.3 *samkhyā*, Numerals

Both cardinal and ordinal numbers can take many different forms. Those given here are a selection.

Cardinal numbers can be:

adjectives, *samkhyeya-padhāna*, where the superordinate is to be enumerated (*catvāro puruṣā*, four people) or

nouns, *samkhyā-padhāna*, where the enumeration is the superordinate (*drūḍāṇaṃ koṣaṭaṇaṃ*, hundreds of millions of gods [lit. a hundred ten-millions]).

Ordinal numbers are *samkhyā-pāraṇa*, that which completes a count

1. *eka*, one (some)

SINGULAR	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	<i>eka</i>		<i>ekā</i>		<i>ekam</i>	
ACCUSATIVE	<i>ekam</i>		<i>ekāṃ</i>		<i>ekam</i>	
INSTRUMENTAL	<i>ekam</i>		<i>ekāṃ</i>		<i>ekam</i>	
DATIVE	<i>ekasmi</i>		<i>ekāya</i>	<i>ekasmi,</i> <i>ekasmi(ya)</i>	<i>ekasmi</i>	
ABLATIVE	<i>ekasmi</i>	<i>ekasmiḥ</i>	<i>ekāya</i>		<i>ekasmi</i>	<i>ekasmiḥ</i>
GENITIVE	<i>ekasmi</i>		<i>ekāya</i>	<i>ekasmi,</i> <i>ekasmi(ya)</i>	<i>ekasmi</i>	
LOCATIVE	<i>ekasmiṣu</i>	<i>ekasmiḥ</i>	<i>ekāya(ya)</i>	<i>ekasmi,</i> <i>ekasmiṣu</i>	<i>ekasmiṣu</i>	<i>ekasmiḥ</i>
PLURAL	MASCULINE	alternatives	FEMININE	alternatives	NEUTER	alternatives
NOMINATIVE	<i>ekā</i>		<i>ekā</i>		<i>ekāni</i>	
ACCUSATIVE	<i>ekā</i>		<i>ekā</i>		<i>ekāni</i>	
INSTRUMENTAL	<i>ekāḥ</i>	<i>ekābhi</i>	<i>ekāḥ</i>		<i>ekāni</i>	<i>ekābhi</i>
DATIVE	<i>ekāṇaṃ</i>	<i>ekāṇaṃ</i>	<i>ekāṇaṃ</i>	<i>ekāṇaṃ</i>	<i>ekāṇaṃ</i>	<i>ekāṇaṃ</i>
ABLATIVE	<i>ekāḥ</i>	<i>ekābhi</i>	<i>ekāḥ</i>		<i>ekāḥ</i>	<i>ekābhi</i>
GENITIVE	<i>ekāṇaṃ</i>	<i>ekāṇaṃ</i>	<i>ekāṇaṃ</i>	<i>ekāṇaṃ</i>	<i>ekāṇaṃ</i>	<i>ekāṇaṃ</i>
LOCATIVE	<i>ekāṣu</i>		<i>ekāṣu</i>		<i>ekāṣu</i>	

In the plural *eka* means some. It can be used like the English indefinite article, a, or a certain; as an adjective it can have other meanings, e.g. alone.

2, 3, *du*, *ti*

2. <i>du</i>		3. <i>ti</i>		
ALL GENDERS		MASCULINE	FEMININE	NEUTER
NOMINATIVE	<i>du, duc</i>	<i>tu</i>	<i>tu</i>	<i>tu</i>
ACCUSATIVE	<i>du, duc</i>	<i>tu</i>	<i>tu</i>	<i>tu</i>
INSTRUMENTAL	<i>du</i>	<i>tu</i>	<i>tu</i>	<i>tu</i>
DATIVE	<i>du</i>	<i>tu</i>	<i>tu</i>	<i>tu</i>
ABLATIVE	<i>du</i>	<i>tu</i>	<i>tu</i>	<i>tu</i>
GENITIVE	<i>du</i>	<i>tu</i>	<i>tu</i>	<i>tu</i>
LOCATIVE	<i>du</i>	<i>tu</i>	<i>tu</i>	<i>tu</i>
in compounds <i>du, du-</i> , <i>du-</i> , <i>du-</i>		in compounds <i>ti-</i>		

4, 5, *catur*, *panis*

4. <i>catur</i>	MASCULINE	FEMININE	NEUTER	5. <i>panis</i>
NOMINATIVE	<i>catur, catur</i>	<i>catur</i>	<i>catur</i>	<i>panis</i>
ACCUSATIVE	<i>catur, catur</i>	<i>catur</i>	<i>catur</i>	<i>panis</i>
INSTRUMENTAL	<i>catur</i>	<i>catur</i>	<i>catur</i>	<i>panis</i>
DATIVE	<i>catur</i>	<i>catur</i>	<i>catur</i>	<i>panis</i>
ABLATIVE	<i>catur</i>	<i>catur</i>	<i>catur</i>	<i>panis</i>
GENITIVE	<i>catur</i>	<i>catur</i>	<i>catur</i>	<i>panis</i>
LOCATIVE	<i>catur</i>	<i>catur</i>	<i>catur</i>	<i>panis</i>
in compounds <i>catur-</i>				in compounds <i>panis</i>

6 to 18 are either used undeclined or are declined like *panis*.

6. <i>du</i>	11. <i>chidara, chidara</i>	16. <i>mlaza, mlaza</i>
7. <i>ura</i>	12. <i>dividara, dividara</i>	17. <i>settadara, settadara</i>
8. <i>ayha</i>	13. <i>ayha, ayha</i>	18. <i>ayhadara, ayhadara</i>
9. <i>nava</i>	14. <i>caturdara, caturdara</i>	
10. <i>das</i>	15. <i>panidara, panidara, panidara</i>	

19 and following:

numbers ending in *-r* are declined like *jān* (singular)

numbers ending in *-ā* are declined like *kaññā* (singular)

numbers ending in *-aṃ* are declined like *ṛipasaṃ* (singular and plural)

19. <i>ekāmetiṃsa</i> (20 minus one)	30. <i>tiṃsatti</i> , <i>tiṃsā</i> , <i>tiṃsake</i> , <i>tiṃsa</i>
20. <i>viṃseti</i> , <i>viṃḍ</i> , <i>viṃsa</i> , <i>viṃsā</i>	40. <i>cattāśiṭṭha</i> , <i>cattāśiṭṭhā</i>
21. <i>ekavinteti</i>	50. <i>pañcāśiṭṭha</i> , <i>pañcāśiṭṭhake</i> , <i>pañcāśiṭṭhā</i>
22. <i>dvāvinteti</i> , <i>dvavintā</i>	60. <i>saṭṭhi</i>
23. <i>tevinteti</i>	70. <i>sattati</i> , <i>sattari</i>
24. <i>cattavinteti</i>	80. <i>aṭṭhi</i>
25. <i>pañcavinteti</i>	90. <i>nāvati</i>
26. <i>ekāśvinteti</i>	100. <i>asampi</i>
27. <i>satavinteti</i>	1000. <i>satasampi</i>
28. <i>asāvinteti</i>	100,000. <i>satasahasampi</i> , <i>śeṭṭhasampi</i>
29. <i>ekānavaṃsati</i>	10,000,000. <i>baṇi</i>

Numbers are used with other words in various ways:

ekānavaṃsato vāyasa. / *yam pabbajam*.

I was twenty-nine (years) of age when I went forth (D II 151)

seyyasābhī brahmaca kukkuṭiyaṃ andhūṃ aṭṭha vā dasa vā dvadasa vā tīṇ' assa,
just as, brahmin, a hen might have eight or ten or twelve eggs (Vñ I 3).

aṭṭha caṭṭaṃ vassāni / *koṇārabrahmacariyāni carimāṃ te*,
for forty-eight years they led the celibate life of youth (Sn 289).

*saddham uṇṇayaṃ samādhīṃ ca satipaṇṇāṇāṃ ca bhāvaṃ / pañca pañcābī
kharuṃhā*. ..

developing confidence, energy, concentration, mindfulness and wisdom, striking the
five [senses] with the[se] five, ... (Th 745).

*teṇa kha pama bhikkhū caturāsītīyā nagareṇahamānāni ehaṃ ācāraṃ tam
nagaraṃ hoṃ yam abam teṇa samayena aṇḍasamā Kurāvāsi rājadhāni*,
monk, of the eighty-four thousand cities there was but one city in which I lived at
that time, the royal city of Kusavāsi (S III 145).

zib dharbi zib djiid amadpaffiq... tizumawq djiidnawq labbi labbi,
in three ways I will attain the three knowledges... I have acquired the three
knowledges (Vin II 54).

apbadaheamawqibam dwe ca pamaradpataq / pace...
we (the arrow) which comes from the bow of craving, connected with the twice
thrice (wrong views) (Th 753)

asika me dya tataris,
I am eighty years old (D II 100).

Numbers, especially high ones, are used in compounds: *duintawq*, two hundred; *amwabawq*, one hundred thousand

Ordinal numbers are used in the same way as other adjectives:

first	<i>paipama</i>
second	<i>durpa</i>
third	<i>latpa</i>
fourth	<i>atamda</i>
fifth	<i>paikama</i>
sixth	<i>chappama,</i> <i>chappa</i>
seventh	<i>atpama</i>
eighth	<i>appama</i>
ninth	<i>asama</i>
tenth	<i>dasama</i>

eleventh	<i>chidama, chidaw, chidaw</i>
twelfth	<i>chidama, chidaw, chidaw</i>
thirteenth	<i>trawama, traw</i>
fourteenth	<i>atwadama, atwadaw, atwadaw</i>
fifteenth	<i>paikadama, paikadama, paikadaw</i>
sixteenth	<i>mapama, mapaw</i>
seventeenth	<i>atwadama, atwadaw</i>
eighteenth	<i>atwadama, atwadaw</i>
nineteenth	<i>atwadama, atwadaw</i>
twentieth	<i>atwadama, atwadaw</i>
twenty-first	<i>atwadama, atwadaw</i>
thirtieth	<i>trawama, trawaw</i>
fortieth	<i>atwadama, atwadaw, atwadaw</i>
fiftieth	<i>paikadama, paikadaw</i>
sixtieth	<i>mapama</i>
seventieth	<i>atwadama</i>
eightieth	<i>atwadama, atwadaw</i>
ninetieth	<i>atwadama, atwadaw</i>
one hundredth	<i>atwadama, atwadaw</i>
one thousandth	<i>atwadama, atwadaw</i>

Ordinals above one thousandth are the same as cardinals, declined in *-a*. Sometimes cardinal numbers are used as ordinals, especially in compounds:

ito so... ekanavutikappo yaṇe abam amussarāmi,
 I can remember (as far as) the ninety-first son (ago) from now (S IV 324),
tiṇṇasativassambhū mata,
 I died in my thirtieth year (Jh 443).

There are various numeral suffixes, such as:

- ka: *ekaka*, consisting of one, *duka*, dyad, pair, *tiṭṭa*, triad, *pañcaka*, group of five,
- iṇṇa: *sakkīṇṇa*, once,
- dā: *ekadā*, in one way, *sattadā*, severifold, *sahassadā*, thousandfold,
- khattiṇṇa: *dvistikkhattiṇṇa*, two or three times, *dasakkhattiṇṇa*, ten times.

3 ākhyāta Verbs

3.1 Introduction

The conjugation of verbs consists in:

- (i) a root (*dhātu*)
- (ii) a personal ending (*pratyaya, vibhakti*),

and sometimes

- (iii) suffixes added to the root before an ending (*as*) *vikarana (-pratyaya)*
- (iv) an augment (prefix) *a-* (*akāra-gama*)
- (v) reduplication (*abbhāsa*) of the root vowel

Sanskrit grammarians divided verbs into ten classes, referring to them by one of the roots each class contained: *bhū-śāṣi gaṇā*, (verb) categories such as (that beginning with) *bhū*. Pali grammarians used more than one scheme of classification, similar to but never the same as Sanskrit. These are the classes used in Sanskrit, by Aggavaṇṇa and Kaecāyana (followed here), by Moggallāna, the *Bālāvatāra*, *Dhātumaijūsā*, and by the *Dhātupāṭha*:

Verbs express agency in various ways:

there are the four agents mentioned in the accounts of the nominative and accusative cases (p. 42ff. above)

the agent pure and simple (*addhakattā*), expressed by the nominative or, with passive verbs, the instrumental case

the causal agent (*detukattā*), the subject of a causative verb

the object-agent (*kammakattā*), the subject of passive verbs used reflexively,

the agent-object (*karrukammā*), the secondary agent caused to act by a causative verb

There are also two forms of passive verb (Sadd 6ff.):

the *kammakiriyāpada*, verb which expresses the action of the object

the *bhāvukiriyāpada*, verb which expresses a state-of-being

Verbs can be *sakammaka* or *akammaka*, with an object or without an object. These terms are often translated as transitive and intransitive, but more precisely they refer to the presence or absence of an object, a *kamma*. An intransitive verb, such as a verb of motion, need have no *kamma*, transitive verbs have one, causative verbs usually have at least two. Aggavarūpa gives us examples of *akammaka* verbs, verbs with three objects (Sadd 12),

suvannam kammakam poro kārati puruṣam,

a man has a man make a gold bracelet, and

puriso puruṣam gamam rattham vāpeti,

a man has a man drive a cart to a village.

It is possible, though by no means necessary, that the addition of a prefix changes a verb from *akammaka* to *sakammaka*: *vadati*, speak; *upavadati*, criticize; *patati*, fall; *adhipatati*, fall on, attack.

The following is an analysis of two sentences with *sakammaka* verbs, in Western terms Active and Passive, *ittihī pacati odānam*, the woman cooks rice, and *odano paciyati ittibhūā*, rice is cooked by the woman.

In the first, *ittihī* is an agent expressed by the nominative case (*sthibhītakattā*, *patikamā vibhatti*), while *odānam* is a direct object not expressed by the verb, but by the accusative case (*anabbhītakamena*, *duṭṭiyā vibhatti*). In it:

the root *√pac* expresses the action (*kiriyā*) of cooking

the ending *-ti* expresses the idea of an agent (*kattā*)

the nominative *itthi* is in apposition to *-ti* and refers to the same agent the accusative *odānam* expresses an object of action not already expressed in the verb.

Thus there is an action, *pac*, qualified by an agent, *itthi*, and by an object, *odānam*.

In the second, *odāno* is an object expressed by the nominative case (*abbhūtakamma, paṭhamā vibhatti*), while *itthiyā* is an agent unexpressed by the verb, but by the instrumental (*anabbhūtakattā, tatiyā vibhatti*). In it: the root *√pac* expresses the action of cooking, and it has an object, the rice the ending *-ti* on a passive stem expresses the idea of an object the nominative *odāno* is in apposition to *-ti* and refers to the same object the instrumental *itthiyā* expresses the idea of an agent not already present in the verb.

Thus there is an action, *pac*, qualified by an object, *odāno*, and by an agent, *itthiyā*.

parassapada, *attanopada*, word for another, word for oneself, usually translated Active and Middle Voice, are terms which only rarely indicate differences in meaning. They refer to alternative sets of endings, which can be used for *sakammaka* and *akammaka* verbs. When there is difference in sense, it is this:

parassapadāni parassa atibhūṭāni padāni, words for someone else are words whose aim (goal, benefit, etc.) is for someone other (than the subject) (Sadd 16): e.g. *itthi odānam pacati*, the woman cooks rice

attanopadāni attano atibhūṭāni padāni, words for oneself are words whose aim (goal, benefit, etc.) is oneself (= the subject) (ibid.): e.g. *itthi odānam pacate*, the woman cooks herself rice

3.2 *tyādi vibhatti*, Endings such as *ti* (i.e. Conjugations)

ākāpāsāsa karayālakābhāṣasasurikā tyādaya vibhattiyo.

Endings such as *ti*, etc. indicate the character of the action (performed by) a verb (Sidd 13). They are also called *purisaneññā*, designations for person.

vibhatti ti ken' attvāna kālādivasena dhātuvattvāna vibhajati ti vibhatti,
(When people say, in relation to verbs) 'Division,' what does division mean? Division is when one divides the meaning of a root, in terms of time, etc. (Sidd 15).

These forms of the verb are what Western grammar would see as Conjugations, divided into tenses, moods, and systems. Pali has

- three tenses, Past (aorist), Present and Future
- four moods, Indicative, Imperative, Optative and Conditional. (Unlike English, the Pali optative can have differing tenses)
- four systems, i.e. groups of conjugations, the Causative, Desiderative, Intensive and Denominative. These systems are neither tenses nor moods: in principle they can have all the tenses, moods and voices available to the simple form of the verb, but in practice, while the causative is very frequent in all tenses and moods, the Desiderative, Intensive, and Denominative are rarely used in other than the indicative present active.

Pali follows the Sanskrit norm in that, as a general rule:

- it derives the Present Indicative, the Imperative, and the Optative from the present stem
- it derives everything else from the root.

However, very much more frequently than Sanskrit, other conjugations are also derived from the present stem. For example

√gam, go, has the present stem *gacch-*, from which are derived:

present indicative *gacchati*, imperative *gacchatu*, optative *gaccheyya*.

Other forms can be derived directly from *√gam*, and also from *gacch-*.

	ROOT	PRESENT STEM		ROOT	PRESENT STEM
FUTURE	<i>gameti</i>	<i>gacchati</i>	INFINITIVE	<i>gamtu</i>	<i>gacchitu</i>
AUGMENT	<i>a</i>	<i>ga</i>	FUTURE PASSIVE PARTICIPLE	<i>gamtābhi</i>	<i>gacchitābhi</i>
CAUSATIVE	<i>gamāpēti</i>	<i>gacchāpēti</i>	ABSOLUTE	<i>gamtō</i>	<i>gacchātō</i>
PAST PASSIVE PARTICIPLE	<i>gam-</i>	<i>gacchā-</i>	PASSIVE	<i>gamīyati</i>	<i>gacchīyati</i>

* this is from an original root $\sqrt{\text{gam}} \rightarrow \text{*gates} \rightarrow \text{gam}$, not from $\sqrt{\text{gam}}$. It is inaccurate to say that the m from $\sqrt{\text{gam}}$ is dropped.

Of the nine Pāṇinian verbal classes given in 1.3 above Pāli grammarians ignored the periphrastic future (3 *svatanā*), and provided rules and definitions for the other eight, although the perfect (2 *parokkha*) and imperfect (6 *bhīyanta*) were almost wholly absent from the Pāli texts which preceded them. In what follows the definitions and examples of the six conjugations actually used are taken from Aggavaṇṇisa (Sadd 812ff.), in the order that he, like Kaccāyana, deals with them. Endings are:

		<i>parasmai cāravāṇa</i>	<i>parasmai bahuvāṇa</i>	<i>asāpāda cāravāṇa</i>	<i>asāpāda bahuvāṇa</i>	<i>ātthama cāravāṇa</i>	<i>ātthama bahuvāṇa</i>
past tense	<i>parasmaipada</i>	ti	anti	o	ittha	mi	am
present	<i>ātthapada</i>	ti	anti	u	ittha	e	anti
perfect	<i>parasmaipada</i>	tu	antu	ho	ittha	am	am
imperative	<i>ātthapada</i>	tu	antu	am	ittha	e	antu
attamā	<i>parasmaipada</i>	cypa	cypam	cypā	cypātha	cypāmi	cypāma
optative	<i>ātthapada</i>	ittha	antu	ittha	cypātha	cypāmi	cypāma
ajjantani	<i>parasmaipada</i>	a	u	e	ittha	e	anti
verba	<i>ātthapada</i>	ittha	tu	ittha	ittha	i	anti
bhāvaṇā	<i>parasmaipada</i>	anti	anti	anti	anti	anti	anti
future	<i>ātthapada</i>	anti	anti	anti	anti	anti	anti
bhāvaṇā	<i>parasmaipada</i>	anti	anti	anti	anti	anti	anti
conditional	<i>ātthapada</i>	anti	anti	anti	anti	anti	anti

Conjugation of the vattamānā (present): Present Indicative verbs in -ā, -e and

-o:

ACTIVE				PASSIVE			
	√gam	√kr	√dā		√gam	√kr	√dā
SINGULAR 1	gacchāmi*	karāmi	dāmi		gacche	[kacce**]	dāye***
2	gacchasi	karasi	dāsi		gacchasi	karasi	dāyasi
3	gacchati	karati	dāti		gacchati	karati	dāyati
PLURAL 1	gacchāma	karāma	dāma		gacchāme	karāme	dāyāme
2	gacchatha	karatha	dātha		gacchāthe	karāthe	dāyāthe
3	gacchanti	karanti	dānti		gacchanti or gacchare	karanti	dāyanti or dāyare

- * in the present tense, and anywhere else it occurs, the first person singular ending -āmi can drop the final i, thus gacchāmi → *gacchāmi → gacchami by the Law of Mors.
- ** root √kr in Sanskrit has a strong form kar- and a weak kary- In Pali the latter can become kabb- or karu-. There is a present middle kabbhe, kabbhāmi kabbhate, etc., of which the first person singular is given here since the form in karu- does not have one.
- *** verbs in -eye- or -ā- always use -eye- in their middle forms

paccuppanne kālā vattamānā, the present is for contemporary time (Sadd 812-3)

(i) *kālā ti e'vha kiriyā adhippetā. Bhagavā Sāvattabhīyam viharati Jetavane.*
The action/verb is intended here (for) 'this' time.' The Blessed One is living in the Jala grove at Sāvattāhi.

(ii) *tāpissamīpe 'tīze*, (and) for the recent past

tassa paccuppannassa kālassa samīpe sabbabārūpācārato atīte kālā vattamānā vibbatti bho. kuto nu vunaṃ bhikkhū āgacchasi, ettha ca āgantuṃ nusiṃso so bhikkhū ti dapphubbam.

The present conjugation is (used) for past time as an idiomatic, secondary meaning when it is close to the current time. It is to be understood (from sentences such as) 'where have you come from, monk?' and 'this monk has come here and sat down.'

(iii) *yāva pure parāyoge 'nāgata*, (and) to the future with (the nipāta-*ti*) *yāva pure, purā*

yāva pure purā ut etesaṃ nipātānaṃ yoge anāgate kālā vattamānā vibbatti bho: yāva eva anutibhayaṃ tiattaṃ bālassa jayati, pure adhammo dippati, dante me chinda purā marāmi, purā vassati devo.

The present conjugation is (used) for future time in connection with these *nipāṭe*-s: *yāva*, *purā*, *purā*. 'a reputation for skill arises for a fool only to his disadvantage,' 'before non-Dhamma gains luster,' 'out these tasks before I die,' 'before it rains.'

(iv) *ekaspassavassanubbhāvīyāniyamattābha*, (and to the future) in the sense of what is certain, inevitable or uncertain.

ekaspassatthe avassanubbhāvīyattābhe aniyamattābhe ca *iccā* *etereṃ attābhaṃ anāgataṃ kale vattamānaṃ vibhatti hoti. ekaspassatthe* *lāva*. *nirayaṃ naṃ gacchāmi* *n'* *attābhi me* *ettha saṃsāro*, *avassanubbhāvīyattābhe* *dhruvaṃ buddhaṃ bhavaṃ* *abhaṃ*, *aniyamattābhe*. *manasā ce paduṣṭhena bhāsati vā karoti vā ettha* *hi kālaniyamo na* *kato*.

The present conjugation is (used) for future time in these meanings: inevitability, certainty, undeterminedness. Inevitability: 'I will go to hell, I've no doubt about that.' Certainty: 'I will certainly become a Buddha.' Undeterminedness: in this (sentence) 'If one speaks or acts with evil mind,' no determination as to time is made.

(v) *matantare kadd-karāṇaṃ yoge vā*, or, in (the Teachers') opinion, with *kadd*, *karāṇi*

garuṇaṃ matantare kadd karāṇi *iccā* *etereṃ yoge anāgataṃ kale vattamānaṃ vibhatti hoti vā kadd gacchati*, *karāṇi gacchati vā* *ti* *kuṃ kadd* *bhante* *gacchati*, *karāṇi gacchati*.

Or, in the Teachers' opinion, the present conjugation is (used) for future time with the (words) *kadd*, *karāṇi* (when, at what time), (such that) 'when is he going? at what time is he going?' (have the sense) 'when, sir, will he go, at what time will he go?'

(vi) *namumbi puṣṭhapajruvane* 'till *ca*, and for the past (using) *nanu* (certainly) in a reply to a question

garuṇaṃ matantare nanusaddāpāpade paṭṭhapubbake puṣṭhapajruvane attā ca vattamānaṃ vibhatti hoti. akāsi kaṭṭhaṃ Devadatta? *nanu karomi* *hō* *puṣṭhapajruvane* *ti* *akāsi kaṭṭhaṃ Devadatto*.

Or, in the Teachers' opinion, the present conjugation is also (used) for past time in a reply to a previously-posed question in the accessory word *nanu*: 'Did you make a mat Devadatta? Certainly I have made (one), sir in a reply to the question [one could say] 'Devadatta made a mat.'

(vii) *navatō ca vā*, or (using the words) *na* (not) and *nu* (indeed)

garīṇaṃ māntare naxadde nuxadde ropapade puggapapīvacana attī
vattamāṇā vibbatti bōti vā: akkhi kajaṃ Devadatta, na karomi ēva nākadāṃ
vā, ahaṃ nu karomi ahaṃ eva akkāṃ.

Or, in the Teacher's opinion, the present conjugation is also (used) for past time in a reply to a question (using) the accessory words *na* and *nu*. 'Did you make a mat Devadatta? No, I have not, *ie*' or 'I did not make (one).' 'Indeed I have made (one)' or 'Indeed I did make (one).'

(viii) *arīhappakkāsamamattī ca*, and when it is capable of expressing the (right) meaning.

arīhappakkāsamamattī attī hāle ca vattamāṇā vibbatti bōti: bhayaṃ tadda na bhavati, bhayaṃ tadā nābati is attī.

And the present conjugation is also (used) for past time when it is capable of expressing the (right) meaning: 'then there is no fear' in the sense of 'then there was no fear'

This sense is called by western grammar the historic present, and it is extremely common in all kinds of text.

Conjugation of the *pañcamī* (fifth, imperative)

ACTIVE			
singular 1	<i>gacchati</i>	<i>desomi</i>	<i>karomi</i>
2	<i>gacche or gacchāhi*</i>	<i>desahi</i>	<i>karahi</i>
3	<i>gacchati</i>	<i>desati</i>	<i>karoti</i>
plural 1	<i>gacchāma</i>	<i>desoma</i>	<i>karoma</i>
2	<i>gacchatha</i>	<i>desatha</i>	<i>karatha</i>
3	<i>gacchantu</i>	<i>desantu</i>	<i>karantu</i>
MIDDLE			
singular 1	<i>gacche</i>	<i>desaye</i>	<i>karā</i>
2	<i>gacchasi</i>	<i>desayasi</i>	<i>karasi</i>
3	<i>gacchatu</i>	<i>desatu</i>	<i>karantu</i>
plural 1	<i>gacchāma</i>	<i>desayāma</i>	<i>karāma</i>
2	<i>gacchatha</i>	<i>desayatha</i>	<i>karatha</i>
3	<i>gacchantu</i>	<i>desayantu</i>	<i>karantu</i>

*The ending *-hi* (with *ā*) is optional in *-a* conjugations but obligatory for those in *-ā*, *-e* and *-o*.

The imperative has these meanings (Sadd 813-4):

<i>śaṣṭi</i>	command	<i>Paṇḍitā vāṇāḥ paśyāṭ</i>	let him (go) live on Mt. Vāṇa
<i>śaṣṭha</i>	bad wish	<i>curā caṇa khaṇḍāḥkhaṇḍāṇa chandaṇa</i>	may thieves cut him into little pieces
<i>śaṣṭha</i>	good wish	<i>śaṣṭi sukṣiḍa śaṣṭha</i>	may you be well and happy
<i>śaṣṭha</i>	curse	<i>śaṣṭhaṇa śaṣṭha śaṣṭha</i>	may your (ear(s)) never cease
<i>śaṣṭha</i>	request	<i>śaṣṭha śaṣṭha śaṣṭha</i>	give (me) the excellent śaṣṭha
<i>śaṣṭha</i>	instruction	<i>śaṣṭha śaṣṭha</i>	he/she should make merit
<i>śaṣṭhaṇa</i>	request	<i>śaṣṭhaṇa śaṣṭhaṇa</i>	may the blessed One accept a meal from me
<i>śaṣṭhaṇa</i>	invitation	<i>śaṣṭhaṇa śaṣṭhaṇa</i>	let him rule in the śaṣṭha kingdom
<i>śaṣṭhaṇa</i>	request	<i>śaṣṭhaṇa śaṣṭhaṇa</i>	may the Blessed One teach the śaṣṭha
<i>śaṣṭhaṇa</i>	reflection	<i>śaṣṭhaṇa śaṣṭhaṇa śaṣṭhaṇa śaṣṭhaṇa śaṣṭhaṇa śaṣṭhaṇa</i>	śaṣṭha! I listen to Abhidharma of śaṣṭha!
<i>śaṣṭhaṇa</i>	hope	<i>śaṣṭhaṇa śaṣṭhaṇa</i>	May I be able to tell this story!

Conjugation of the *śaṣṭhaṇa* (seventh, optative)

ACTIVE			
SINGULAR	<i>śaṣṭhaṇa, śaṣṭhaṇa, śaṣṭha</i>	<i>śaṣṭhaṇa (etc.)</i>	<i>śaṣṭhaṇa (etc.)</i>
2	<i>śaṣṭhaṇa, śaṣṭhaṇa, śaṣṭha</i>	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa</i>
3	<i>śaṣṭhaṇa, śaṣṭhaṇa, śaṣṭha</i>	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa</i>
PLURAL	<i>śaṣṭhaṇa, śaṣṭhaṇa, śaṣṭhaṇa</i>	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa</i>
2	<i>śaṣṭhaṇa, śaṣṭhaṇa</i>		<i>śaṣṭhaṇa</i>
3	<i>śaṣṭhaṇa, śaṣṭhaṇa</i>		<i>śaṣṭhaṇa</i>
MIDDLE			
SINGULAR	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa, śaṣṭhaṇa</i>
2	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa, śaṣṭhaṇa</i>
3	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa, śaṣṭhaṇa</i>
PLURAL	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa, śaṣṭhaṇa</i>
	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa, śaṣṭhaṇa</i>
	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa</i>	<i>śaṣṭhaṇa, śaṣṭhaṇa</i>

Some verbs form an optative in *-ya* (as in Sanskrit *-ya*), added to the present

stem without a final vowel and sometimes with the insertion of a svarabhakti vowel:

√jñā → jñāsi → jñā+ya → jñāyā

√vad → vadati → vad+ya → vajjā

√kṛ → karoti → kar+ya → (metathesis) kayā

√dā → dadāti → dad+ya → dajjā

Double optative formations are sometimes found. They add the -yy affix to a stem already formed with -ya: *dajjeyyāsi*, he should give.

The optative has these meanings particular to it (Sadd 815):

term	meaning	example	translation
<i>anumati</i>	permission	toṃso gaccheyya	you may go
<i>parikkappo</i>	supposition	navi pe vālo girim vadheyya	even if the wind were to carry a mountain away
<i>pidhi</i>	instruction	gāmaṃ gaccheyya	you should go to the village
<i>niṃmittama</i>	request	idha bhāsam bhūhēyya	would you eat here, Sir (please)?
<i>anumāna</i>	invitation	idha bhāsaṃ anūhēyya	you may sit here, Sir
<i>agghattha</i>	request	agghēyya maṃsa-akāṃ	would you teach the young man?
<i>anupassama</i>	reflection	taṃ aṃ bhāsaṃ bhā Dhammaṃ agghēyyaṃ idha Vāseya	Should I study the Dhamma at the Vaseya?
<i>paṭipada</i>	hope	dadēyyaṃ aṃ vāsaṃagghēyyaṃ	may give and not quine

and three more which it shares with the imperative:

term	meaning	example	translation
<i>peṭi</i>	exhortation	imperative: bhāsaṃ bhāsaṃ bhāsaṃ karāṃ	(Come), Sir, make a mat
		optative: bhāsaṃ bhāsaṃ bhāsaṃ karēyya	Sir, you should make a mat
<i>ariyagga</i>	mutilation/merit	imperative: bhāsaṃ bhāsaṃ puṭṭhāṃ karāṃ	Sir, make merit
		optative: bhāsaṃ bhāsaṃ puṭṭhāṃ karēyya	Sir, you may make merit
<i>pettoṭṭhi</i>	opportunity	imperative: ayaṃ ēṃ sacchāṭṭhi, anāṃ vadāṃ	this is a time for truth for you; tell the truth
		optative: ayaṃ ēṃ sacchāṭṭhi, anāṃ vadēyyāṃ	this is a time for truth for you; you should tell the truth

Then Aggavaṇṇa appends more uses:

kāla-samaya-velāsu yaṃbi sattamī,

the seventh (is used) with *yaṃ* for time, moment, point

*yaṃsaddūpapaḍaṇṇaṃ kāla-samaya-velāsu sattamī vibbatti botti. kāla yaṃ
bbhūjeyya bhavaṃ, samaya yaṃ bbhūjeyya bhavaṃ, velā yaṃ bbhūjeyya
bhavaṃ. ettha yaṃsaddo nipāṭa.*

The seventh conjugation (is used) for time, moment, point when in the sphere of influence of the accessory word *yaṃ*: It is the time when you (lit. 'your honor') should eat, it is the moment for you to eat, (this) is the point at which you should eat. Here *yaṃ* is a *nipāṭa*.

araba-sattisū ca, and in regard to desert and capacity

*arabe sattisū ca sattamī vibbatti botti. ieru arabe: bhavaṃ khalu kaññeṇ
gabheriya, bhavaṃ etaṃ araboti sattisū. bhavaṃ khalu bharaṇ caheriya,
the bhavaṃ uatthum saṅkharēya, ko imaṃ vijāṭaye jaṇaṃ, ettha ca ko vijāṭaye
ti ko vijāṭeṇ samantāpi ti attha.*

The seventh conjugation (is used) in regard to desert and capacity. Of these (first) desert: you, sir, should get the girl, you, sir, deserve her; (second) capacity: 'sir, you can carry the burden, here he (or you) should be able to speak. In 'who could disentangle this tangle?' the meaning of 'who could disentangle' is 'who has the capacity to disentangle'.

The Present Indicative, Imperative and Optative of \sqrt{as} , and $\sqrt{(h)ā}$, to be, are:

singular	\sqrt{as}				$\sqrt{(h)ā}$		
	present	imperative	optative 1	optative 2	present	imperative	optative
1	amā or amāhi	ama or amāhi	amāsu	siyāsu	hamā	hamā	havesyāsu
2	asi	āhi	asu	siyāsi	ham	hāhi	havesyāsi
3	atthi	atthā	atthi	siyāsi	hasti	hathā	havesyāsi
plural							
1	amāsu or amāhi	ama or amāhi	amāsu	{-}	hamā	hamā	havesyāsu
2	atthā	atthā	amāsu	{-}	hamā	hamā	havesyāsi
3	amāsu	amāsu	amā	siyāsu or siyāsu	hamā	hamā	havesyāsu

Conjugation of the *ajantamī* (aorist)

The aorist can seem confusing because of its many different paradigms. If one wanted to write Pali, this would be a problem, but modern students wish only to read it, and aorist forms are usually easy to recognize. The aorist is formed in four ways, as in Sanskrit, but in Pali changes caused by the meeting of consonants, etc., sometimes make the formal derivation of aorists difficult to discern. Each has the augment (prefix) *a-*, and is formed

- (i) from the root directly
- (ii) with thematic *-a-*
- (iii) with *-i-*
- (iv) with *-ī-*

(i) root aorist:

SINGULAR	√ <i>dh</i>	√ <i>ky</i>	√ <i>bh</i>
1	<i>adedu</i>	<i>akhu</i>	<i>abhu</i>
2	<i>adhi</i> <i>ado</i>	<i>akhi</i>	<i>abhi</i>
3	<i>adi</i>	<i>akā</i>	<i>abhi</i>
PLURAL			
1	<i>adimhi</i>	<i>akimhi</i>	<i>abimhi</i>
2	<i>aditha</i>	<i>akitha</i>	
3	<i>aduhu</i> <i>adi</i>		<i>abuhu, abā</i>

(ii) thematic *a-* aorist:

SINGULAR	√ <i>gam</i>	√ <i>vac</i>	√ <i>dyt</i> ^a
1	<i>agamamhi</i>	<i>avacamu</i>	<i>addhamu</i>
2	<i>agamāsi</i>	<i>avacas</i>	<i>addhasi</i>
3	<i>agama</i>	<i>avaca</i>	<i>addha</i>
PLURAL			
1	<i>agamāma</i>	<i>avacāma</i>	<i>addhāma</i>
2	<i>agamatha</i>	<i>avacatha</i>	<i>addhatha</i>
3	<i>agamānu</i>	<i>avacānu</i>	<i>addhānu</i>

^a these forms of *dyt* are based on an expanded root *√dāt*; the alternative forms add endings of the *-i* type.

(iii) -s aorist, added either to root in *gaṇa* or to verbs with -e- / -ya-; from √*śru*, √*kr*, √*du*, √*mā* there are (forms preceded by a hyphen only occur with prefixes):

SINGULAR	√ <i>śru</i>	√ <i>grāh</i>	√ <i>kr</i>	√ <i>du</i>	√ <i>mā</i>
1	śruṣṭum	grāhṣṭum	akṣum	duṣṭum	-māṣṭum
2	śruṣi	grāhṣi	akṣi	duṣi	-māṣi
3	śruṣat	grāhṣat	akṣat	duṣat	-māṣat
PLURAL					
1	śruṣāṃha	grāhṣāṃha	akṣāṃha	duṣāṃha	-māṣāṃha
2	śruṣāṃhe	grāhṣāṃthe	akṣāṃhe	duṣāṃthe	-
3	śruṣāṃ	grāhṣāṃ	akṣāṃ or akṣāṃsu	duṣāṃ	-māṣāṃ, māṣāṃsu

(iv) the *i(-)*- aorist is added either to the root in *gaṇa* or to the present stem. Because of the rules for word formation in Pali, the Sanskrit *s* is mostly lost.

√ <i>gam</i>	(i) from root	(ii) from present stem		pra-ti	√ <i>anu-mā</i>
gaccham	gacchām	gaccham	gacchāṃ	gacchissā*	anugaccham
	gacchāmāṃ		gacchāṃāṃ		
gacchi		gacchati	gacchati	gacchissati	anugacchati
gaccha	gaccha	gacchati	gacchati	gacchissati	anugacchati
gacchāṃha		gacchāṃha		gacchissāṃha	anugacchāṃha
gacchāṃhe		gacchāṃhe		gacchissāṃhe	anugacchāṃhe
gacchāṃ	gacchāṃsu	gacchāṃsu	gacchāṃsu	gacchissāṃsu	anugacchāṃsu
gacchāṃsu		gacchāṃsu		gacchissāṃsu	anugacchāṃsu

* the long *ā* here is *pa + a* (augment) → *pā*.

The following are common aorists of √*gam*, √*bhū* → *bhū*, √*dyt*

√ <i>gam</i>		√(b)hū		√ <i>dyt</i>	
gacchāṃ	gacchāṃha	abhuṃ	abhuṃha	addhāṃ	addhāṃha
gacchāṃsi	gacchāṃthe	abhuṃ	(abhuṃthe)	addhāṃsi	addhāṃthe
gacchāṃsi	gacchāṃsu	abhuṃ	abhuṃsu	addhāṃsi	addhāṃsu

There are various examples of the Middle voice in the aorist, though it is not possible to give a full paradigm. Here are some of the more common forms:

	ROOT AORIST	THEMATIC a- AORIST	ā- AORIST	it- AORIST
SINGULAR 1				
2		<i>aharase</i> (N/ky)		
3	<i>adaxiṭṭha</i> (N/di)	<i>aharaxiṭṭha</i> (N/ky) <i>abhiḍḍaxiṭṭha</i> (N/di)	<i>adapaxiṭṭha</i> (N/di-pat)	<i>parixiṭṭha</i> (N/pach)
PLURAL 1		<i>aharambhāse</i> (N/ky)		
2				
3		<i>amethharuṇe</i> (N/maṇ) <i>ahaydhare</i> (N/handh)		

ajjatanī sammāpamāsi, the past-of-today (aorist) is (used for) what is close (Sadd 816)
ajja pabbatti atīte kāle parakkhbe apaccakkhbe vā sammāpe ajjatanī vibhassī bhatti:
to maggam agamī, te maggam agamun.

The aorist conjugation is (used) for what is close in the past, whether it has been witnessed or not witnessed, beginning from (the start of) today: he went on the road, they went on the road.

The meaning of the aorist in practice is that of a simple past tense:

adbhūṣeṣi Bhagavā suṇhiḍḍaveṇa,

the Blessed One assented by remaining silent (D II 84)

idam avoca bhagavā. idam vuttaṃ Sugato uṭṭhay' āsanaṃ vibharaṇe pavasi,

the Blessed One said this, and having said it got up from his seat and went into the monastery (D II 7)

evaṃ bhante ti kko āyasmā Anando Bhagavato paṭisuroṃ parāṃ gabetvā

yena sā nādikā ten' upasamkamā. aha kko sā nādikā cakkacchinā paritā

hujitā āvulā sandamāna āyasmante Anande upasamkamante atthā vipparānā
anāvulā sandassīva,

'Yes, sir' Ananda replied, and taking the bowl he went to the stream. That stream, flowing disturbed, turbid, with little (water because it had been) churned up by the wheels (of carts), at Ananda's approach flowed pellucid, clear, transparent. (D II 129).

Conjugation of the *bhavīciant* (future).

The Future tense uses the same endings as the present, almost always active.

It is formed:

- (i) by adding the affix *-s-* to the root, with or without the connecting vowel *-t-* and with or without strengthening to guṇa strength,
- (ii) by adding *-ss-* to the present stem minus its final vowel, if any
- (iii) in *-e* verbs by adding *-ess-*.

From *√gam*

ACTIVE			MIDDLE		
gamānāmo		gamayāmoḥ	gamānam		gamayāmaḥ
gamāsi		gamayātha	gamātan		gamayātha
gamānti		gamayānti	gamānti		gamayānti

ROOTS ENDING:	ROOT	FUTURE FROM ROOT	PRESENT STEM	FUTURE FROM PRESENT STEM
ON SHORT VOWEL	ā	āsyati, āsyāḥ	āsati, āsāḥ	āsyāsi
	i	īsyati, īsyāḥ	īsyati	īsyāsi
	u	[]	uṣati	uṣāsi, uṣāsyasi
	e	ēsyati, ēsyāḥ	ēsyati	ēsyāsi
ON LONG VOWEL	ā	āsyati	āsyati, āsī	āsyāsi
	ī	īsyati, īsyāsi	īsyati	[īsyāsi]
	u	ūsyati	uṣati	uṣāsi
	(h)ā	āsyati, āsyāḥ, āsyāsi, āsyānti	āsyati, āsyāḥ	[āsyāsi]
	īā	īsyati	īsyāḥ	īsyāsi
ON CONSONANT, WITH SHORT MEDIAL VOWEL	ā	āsyati, āsyāḥ	āsyati	[āsyāsi]
	ī	īsyati, īsyāḥ, īsyāsi, īsyānti	[īsyati]	
	u	ūsyati	uṣati	uṣāsi
	e	ēsyati, ēsyāḥ	ēsyati	ēsyāsi
	ī	īsyati, īsyāḥ	īsyati	īsyāsi
ON CONSONANT, WITH LONG MEDIAL VOWEL	ā	āsyati, āsyāḥ	āsyati	[āsyāsi]
	ī	īsyati, īsyāḥ	īsyati	[īsyāsi]
	u	ūsyati	uṣati	uṣāsi
	e	ēsyati, ēsyāḥ	ēsyati	ēsyāsi
	ī	īsyati, īsyāḥ	īsyati	īsyāsi

*ettāssa nipphattirabhitam kīriyātikkamānaṃ - kālō ti ē' ettha kīriyā
 abbhippetā, karaṇaṃ kāro, kāro eva kālō. vakāraṃsa lakāraṃ katvā
 uccāraṇavaseṇa - ayaṃ paṇa vibhatti tabbācakatā kālātipattī ti.*

What does 'non-accomplishment of an act' mean? It means that (the conditional) expresses the non-accomplishment of an act; for thus there is the passing by, the leaving aside, the continuing on after passing over an act. It is a passing over of an action, which fails to succeed in an aim to be achieved. By *kālo* an action is referred to, the doing of an action; the syllable *in* is put in place of *ra* for the sake of (easier) pronunciation. This conjugation is called 'kālaṇapassī' because it expresses that (Sadd 59).

The conditional, which is used for hypothetical or counterfactual assertions, is formed by adding the past augment to the future stem, with *axist* endings.

ACTIVE		MIDDLE	
agamiṇaṃ OT -ān	agamissāma	agamiṇaṃ	agamissāmaḥ
agamiṇa OT -i	agamissatha	agamiṇ	agamissāmi
agamiṇ	agamissatissa	agamiṇassā	agamissāmi

In the Vessantara Jātaka Maddi falls to the ground, and Vessantara, thinking her dead, says:

*apphāne vadeṣe matā Maddi, sacce bi 'xā Jetuttaranagare kālākiriya ābbavissa
 mahanto paribāro ābbavissa, dte raṭṭhā calayyuma, ahaṃ paṇa aruṇāṇe ckeṭe,
 kin nu kko karissama,*

It's not right for Maddi to die in a foreign place. If her death had been in the city of Jetuttara there would have been great honor (shown to her) (and) two kingdoms would have shuddered. But I am alone in the forest—what will I do? (Ja VI 565)

and later:

*sacce bi mayaṃ putte dātva cittaṃ paśādetam ābbavissa maṇi me acchariyāu
 na pavattiyuma,*

If I had not been able to calm my mind when I gave away the children, these miracles would not have happened (Ja VI 567)

Here the conditional and optative verbs seem to express much the same kind of counterfactual.

Passive voice.

Passives are more often conjugated with Active endings than with Middle. Their stems are made in three ways:

- (i) by adding *-ya* to the root
- (ii) by adding *hya* to the root
- (iii) by adding *hya* to the present stem.

There are also some special rules:

final *-ā* often → *-ī*

final *i/u* usually → *i/ū* (*-īy* can appear as *-īyy* and *-ūy* as *-ūyy*)

r/ṛ usually → *ṛ/ṛ*

verbs in *-e/-aya* drop *-e/-aya* before adding *hya*.

<i>√jā</i> → <i>ajāyati</i>	<i>√ha</i> →, <i>hāyati</i>	<i>√dā</i> → <i>dāyati</i>
<i>√pra-jāh</i> → <i>parihāyati</i>	→, <i>hāyati</i>	<i>√vac</i> → <i>vacati</i>
<i>√ru</i> → <i>rūyati/ruyati</i>	<i>√hr</i> → <i>hīrati</i>	<i>√pā</i> → <i>pāyati</i>
<i>√labh</i> → <i>labbhati</i>	<i>√kṛ</i> →, <i>kṛyati</i> (→ <i>*kṛvati</i> →) <i>kṛvati</i>	<i>√dā</i> → <i>dāyati</i>
<i>√robh</i> → <i>robhayati</i> → <i>vayati</i>	→, <i>kṛyati</i> , <i>kṛyati</i>	<i>√bandh</i> → <i>bhāyati</i>
<i>√śidh</i> →, <i>śīyati</i>	→, <i>kṛyati</i> , <i>kṛyati</i>	<i>√yaj</i> →, <i>yajyati</i>
→, <i>śīyati</i>	<i>√lāp</i> → <i>lāpati</i>	→, <i>īyati</i>
<i>√pī</i> → <i>pīyati</i>	<i>√kṛ</i> → <i>kṛyati</i>	<i>√pī</i> → <i>pīyati</i>

Once the passive stem has been formed, it is in theory possible to form any other tense and mood with it, simply by adding the appropriate endings from the Active voice. In practice, however, only the Aorist occurs with any frequency, almost always in the 3rd person.

The passive in the western sense is the *kammakiriyaṇa*, verb which expresses the action of the object

yaṃ kammam eva padhānato gābervā naddisīyati [kiriyaṇa]padāṇaṃ, taṃ kammattadāpakaṇṇaṃ,

a verb which when expressed refers in essence only to the object is one which has the object as its denotation.

It is the object which determines the form of the verb, as singular or plural, etc. in *bhikkhūnaṃ dhammaṃ bhāvayate*, *bhikkhūnā dhammā bhāvayante*, *bhikkhūnaṃ dhammaṃ bhāvayate*, *bhikkhūnā dhammā bhāvayante*, *dhamma[s]* were developed by the monk(s), the form of the verb is determined by *dhammā* and not *bhikkhū*, although the latter is the logical subject (Sadd 7).

*Pūraṇo Kassapa mame etad avoca... paradāraṃ gacchata, maṃhi bhāṇato,
karoto na karīyati pāpaṃ,*

Purāṇa Kassapa said to me... 'For one who goes to another's wife, who tells lies, for someone who acts (thus) no evil is done' (D I 53)

na cāndimarūryā paññāyanti,

(at that time) the sun and moon were not perceived (D II 85)

*yaso kko pana, bhante, evaṃ aṭṭhaṇṇasamannāgato saro bho, so vuccati
brahmasara ti,*

sr, the person whose voice has these eight qualities is called 'one of excellent voice'
(D II 211)

Passive endings are also used for

verbs used reflexively, i.e. which have an object-agent (*kammakattā*), and
verbs which expresses a state-of-being (*bhāvakkiriyāpāda*)

*yaṃ kammuno kiriyāpadena samānagatikam katvā vimaṃ kammena
niddusiyati kiriyāpadam. taṃ taṃba bhavattadāpakaṃ,*

when a verb is expressed which is morphologically the same as a passive verb but has
no object, it is one which has a state-of-being as its denotation. The more common
examples of this use a future passive participle *evaṃ avuso Pāṭikaputta...
Sammāsambuddhe disdetabbam māñhassī,* do you, friend Pāṭikaputta, think it is
possible to vie against Fully Awakened Buddhas? (D II 24),

daṃṇe Bhagavā seti katham paṭipajjitabbam,

and if there is sight (of women), Blessed One, what behavior is appropriate? (D II 141).

Examples of finite forms given by grammarians, which are presented as
the equivalent of action nouns are: *jhīyate = jhānam* or *jhīti*, (there is a) standing,
bhīyate = bhāvanam (there is an) existing, (Sadd 7), *mamāyate = maddanam* (there
is) joy (Kacc Be 261)

The four 'Systems' Causatives, Desideratives, Intensives, Denominatives

betukattakirypada (causative)

The Causative and Double Causative, which can be used in any of the tenses, moods or other forms of the simple verb, are formed by adding affixes:

- (i) to the root, often strengthened
- (ii) to the present stem.

The affixes are:

- (i) causative: *-aya-* or *-e-*, often prefixed by *ap-* when formed from the present stem
- (ii) double causative: *-āpaya-* or *-āpe-*, added to the causative stem formed according to (i).

Both Causatives decline as verbs in *-e-* with affix *-aya-*, or as verbs in *-e-*. Examples are given here in *-e-*.

ROOT	CHANGE (IF ANY)	EXAMPLES
WITH FINAL <i>ā</i>	→ insert <i>ap-</i>	<i>√jā</i> → <i>jāpēti</i> , <i>√mā</i> → <i>māpēti</i> <i>√bhā</i> → <i>bhāpēti</i>
WITH FINAL VOWEL OTHER THAN <i>ā</i>	→ syllable strength	<i>√kr</i> → <i>kāreṭi</i> , <i>√bāl</i> → <i>bālaṭi</i> <i>√hr</i> → <i>hāreṭi</i>
WITH MEDIAL VOWEL <i>a</i> followed by a single consonant	→ syllable strength	<i>√pat</i> → <i>pāṭeṭi</i> , <i>√car</i> → <i>cāreṭi</i>
WITH MEDIAL VOWEL OTHER THAN <i>a</i>	→ <i>gaṇa</i> strength	<i>√bhad</i> → <i>bhādaṭi</i> , <i>√mar</i> → <i>māraṭi</i> , <i>√rabh</i> → <i>rapaṭi</i>

Causative endings added to the present stem:

ROOT	PRESENT	CAUSATIVE
<i>chid</i>	<i>chidati</i>	<i>chidāpēti</i> or <i>chidaṭi</i>
<i>m-śid</i>	<i>nīdati</i>	<i>nīdāpēti</i> or <i>nīdaṭi</i>
<i>grb</i>	<i>gṛbhāṭi</i>	<i>gṛbhāpāyēti</i> or <i>gṛbhāpēti</i>
<i>vyaḍb</i>	<i>vijābati</i>	<i>vijāpāyēti</i> or <i>vijāḍati</i>

Causative stems with *-dp-*, from either the root or present stem, give rise to double causatives with *-dpdp-*, as in some of these examples:

ROOT	PRESENT	CAUSATIVE	DOUBLE CAUSATIVE
<i>śikh</i>	<i>śijjhati</i>	<i>śheparyati, śhepeta</i>	<i>śhepāparyati, śhepāpeti</i>
<i>kṛ</i>	<i>kāreṇa</i>	<i>kāreṇati, kāreti</i>	<i>kāraparyati, kārapeti</i>
<i>gam</i>	<i>gacchati</i>	<i>gāmarjati, gāmata</i>	<i>gāmaparyati, gāmapeti</i>
<i>śru</i>	<i>[śruṇoti][śruṇoti]</i>	<i>śrūyati, śrūeti</i>	<i>śrūparyati, śrūpeti</i>
<i>bbhṛ</i>	<i>bbhṛpati</i>	<i>bbhṛparyati, bbhṛpeti</i>	<i>bbhṛpāparyati, bbhṛpāpeti</i>
<i>bbhṛj</i>	<i>bbhṛjpati</i>	<i>bbhṛjaryati, bbhṛjeta</i>	<i>bbhṛjāparyati, bbhṛjāpeti</i>
<i>vac</i>	<i>vacati</i>	<i>vacaryati, vaceti</i>	<i>vacāparyati, vacāpeti</i>
<i>dar</i>	<i>darṇeti</i>	<i>darāparyati, darāpeti</i>	<i>darāpāparyati, darāpāpeti</i>
<i>jāḥ</i>	<i>jāḥati</i>	<i>jāḥparyati, jāḥpeti</i>	<i>jāḥpāparyati, jāḥpāpeti</i>
<i>chid</i>	<i>chindati</i>	<i>chēdaryati, chēdeta</i>	<i>chēdāparyati, chēdāpeti</i>

It will be clear from the above that some verbs can form causatives in various ways. These morphological differences do not always correspond to analogously different kinds of meaning.

Causatives are very frequent, sometimes acting as intransitive verbs, but usually as transitive verbs with one or more objects.

teyyatbāpi, Ananda, jajjarekakajam vedhamissakena yāpeti, evameva kbo, Ananda, vedhamissakena maññe tatthāgatassa kāyo yāpeti,

Ananda, just as an old cart keeps going trembling in all manner of ways, so too, Ananda, the Tathagata's body, indeed, keeps going trembling in all manner of ways (D II 100)

natthi migagayam vyāṇam pavessitvā...

having made that herd of deer enter the park, (Ja I 150)

atha kbo rājā Māgadho Seniya Bimbisāro... paṇḍitam kkhādamīyam bhojanīyam paṇḍitāpetvā Bhagavato kaṭam ārocāpeti,

then Seniya Bimbisara, the king of Magadha, had excellent food, both hard and soft, prepared, and then had (someone) tell the Blessed One that it was time (to eat) (Vin I 38)

atha kbo bhikkhave Dighāvukkuṇḍāro Barāṇasīyam pavessitvā suram nīharitvā gumbiye pāyeta,

then, monks, Prince Dighavu went into Banaras, brought back liquor and gave it to the troops to drink (Vin I 345)

asubbhāya cittaṃ bhāveṇa ekaggam samādhītam,

develop a mind which is one-pointed and well-concentrated on the unpleasant (Sn 341)

Aggavamsa exemplifies causatives (Sadd 597–8):

*so antakammam. asubbattamagga mānaṃ siyati, kammam pariyosāpeti imāni
tva siddhakattupadāni. ettha mānaṃ siyati ti mānaṃ sammabhinatti;
kammam pariyosāpeti ti kammam nippajjati, pari-eva upasaggavassena hi
idaṃ padam akammakam bhavati, ettha pana pariyosanam gacchati ti
sakammakavassena gabhetabbo.*

The verb root *so* has the sense of making an end. (In) 'the path to Arashantship ends pride,' or 'an action comes to an end,' the verbs have agents pure and simple. Here 'ends pride' (means) cuts off pride, 'an action comes to an end' (means) 'the action comes to a conclusion.' (In the latter) the verb is intransitive, with the prefixes *pari* and *eva*, but the meaning is to be taken transitively, '(the action) goes to an end. [this point assumes, as always, that the goal of an intransitive verb of motion constitutes a direct object.]

*attānaṃ vippakataṃ attānaṃ pariyosāpeti idaṃ ekakāritam betukattupadam,
ettha pana pari eva ica upasaggavassena akammakabhūtasā sabbhūtasā
laddhakāritappaccayassā ekakammakam eva sakāritapadam bhavati,*

(In) 'He himself finishes what he had done imperfectly,' the verb is causative with a single causative suffix. Here given that the root *so*, which is an intransitive verb with the prefixes *pari* and *eva*, has a causative suffix, it is a causative with one object.

*attānaṃ vippakataṃ parēhi pariyosāvēpeti, idaṃ dvikāritam betukattupadam,
ettha ce pana pari eva ica upasaggavassena akammabhūtasā sabbhūtasā
laddhakāritappaccayadvayassā dvikammakam sakāritapadam bhavati*

(In) 'He has what he had done imperfectly finished by others' the verb is causative with a double causative suffix, and (and) here given that the root *so*, which is an intransitive verb with the prefixes *pari* and *eva*, has a double causative suffix, it is a causative with two objects.

The phrase *attānaṃ vippakataṃ parēhi pariyosāvēpeti* is from the Vinaya (Vin III 155), and Aggavamsa provides a detailed analysis:

ettha bhikkhū ti betukattupadam ānetabbam,

here 'monk' is to be supplied as the subject of the causative

*attanā vipphakaten ti ettha ca attanā ti vipphakarapakiyaṃ
kattukāraṇavacanaṃ karaṇavacanaṃ.*

in 'what he had done imperfectly,' he [=himself] is an instrumental expressing the factor of action consisting in the agent of the action 'doing imperfectly'

vipphakaten ti kammakāraṇavacanaṃ upayogavacanaṃ,

'Done imperfectly' is an accusative expressing the factor of action which is the object (of the verb)

*ettha pana attanā ti avyāpadabhūtena sayamsaddena samānassatvaṃ
vibhatyanīpasīrūpakam avyāyapadam sayamsaddasāduṃ vā
tatiyāvibhatyanīpasīrūpakam, tatthā hi attanā pariyosāpeti ti
vuttavacanassa sayam pariyosāpeti ti attbo bhavati attanā paṇḍitipāṭi ti āduru
vīya,*

but here 'himself' (can be taken as) an adverb with the appearance of a case ending, with the same meaning as the word (*sayam*) 'on his own,' which is an adverb; or, again, it (can be taken as) an adverb with the third [instrumental] case ending, like the word 'on his own,' such that the meaning of the phrase 'he himself finishes' is 'he finishes on his own,' in the same way as phrases such as 'he himself killed,'

*parehi pariyosāpeti ti ettha pana parehi ti kammakāraṇavacanaṃ
karaṇavacanaṃ ti gahetabbam sunakkehi pi khādāpentī ettha sunakkehi
padam vīya, ettha hi, yatthā rājāno coraṃ sunakkehi khādāpentī ti
upayogavacanaṃ attbo bhavati tatthā bhikkhu attanā vipphakaten pare jana
pariyosāpeti ti upayogavacanaṃ attbo bhavati,*

in 'he has completed by others' one should understand 'by others' as an instrumental expressing the factor of action consisting in the object, in the same manner as the word (*sunakkehi*) 'by dogs' in the clause 'they have dogs eat.' * Here, just as in 'kings have dogs eat a bandit' ['dogs' = *sunakke*] the meaning is that of an accusative

[* the canonical original is: *ekacco paṇḍito coraṃ āgacchāno rājāno gahetvā... sunakkehi khādāpentī*, someone sees kings capture a bandit, a criminal... (and) having him eaten by dogs (A I 47-8)]

dhāturūpakasadda (denominative)

This conjugation is called in Sanskrit *nāmadhātu*, 'whose root is a noun.' They can also be formed from adjectives, adverbs, onomatopoeias, etc. Denominatives of this kind occur in Pali: *katthā*, story → *kathāyati* tell or recount; *uddāna*, breathing upwards or inspiration (the title of a text in the Canon) → *uddāyati*, make an inspired utterance. Aggavamsa's term is *dhāturūpakasadda*, word whose root is a metaphor, exemplified by *saṃghe pabbhāyati*, the monastic order "mountains" This is explained as *saṃghe pabbato eva attanampi ācarati*, the monastic order conducts itself like a mountain: that is, it is unmoving, impressive, etc., *samuddāyati*, from *samadda*, ocean, is given as a similar example. From *putta*, child → *puttayati*, treat (someone) like a child. A Denominative root is not always, strictly speaking, a metaphor, but it is the imaginative extension into the verbal domain of a noun, the use of a nominal theme (*pāṇpadika*) as a root.

Denominatives conjugate as verbs in *-a-* with the affixes *-ya*, *-hya*, *-īya*, or as verbs in *-i-* (examples from Sadd 587):

NOUN, ETC.	MEANING	DENOMINATIVE	MEANING
<i>hamasā</i>	hunger	<i>hamasayati</i>	do hunger, revere
<i>maṇḍali</i>	friendliness	<i>maṇḍaliyati</i>	be friendly
<i>śayya</i>	a long thine	<i>śayyati</i>	hesitate, delay
<i>śyā</i>	shame, shyness	<i>śayyati</i>	feel shame, be shy
<i>śukla</i>	suffering, pain	(i) <i>śuklayati</i> (ii) <i>śuklayati</i>	(i) feel pain (ii) cause pain
<i>puṭṭi</i>	gain, profit	<i>puṭṭiyati</i>	desire, seek profit
<i>ghrāṇa</i>	the sound 'ghraṇ'	<i>ghrāṇayati</i>	snore, grunt
<i>śiṅṅa</i>	the sound 'li'	<i>śiṅṅayati</i>	trinkle, jingle

noun	verb	meaning	explanation	translation
<i>cicciṭṭa</i>	<i>cicciṭṭayati</i>	studies	<i>sadda cicciṭṭaya eva attanampi ācarati</i>	a sound (behave) seems like 'cicciṭṭa'
<i>atthabhaṭṭa</i>	<i>atthabhaṭṭayati</i>	overtakes on an elephant	<i>baṭṭhinaṃ atthabhaṭṭayati</i>	he overtakes (with) on an elephant
<i>chaṭṭa</i>	<i>chaṭṭayati</i>	acts as a parameḷ	<i>achattaya chaṭṭaya eva attanampi ācarati</i>	something which is not a parameḷ acts as one
<i>putta</i>	<i>puttayati</i>	treats as a son	<i>aputtaya puttaya eva ācarati. puttayaṃ nāmaṃ ācarati</i>	a teacher treats his pupil as a son, [i.e.] behaves towards him, who is not his son, as if he were his son.

devo ca vassati devo ca gaḷagaḷāyati,

the (sky-)god rains, the (sky-)god thunders (Th 189, from sound *gaḷagaḷa*)

ye maṃ kāyaṃ marmāyanti andhabulā paṭhujjama / sadḍhenta karmāṇi
ghoraṇi,

blind ordinary people who cherish this body fill up the dreadful charnel ground
(Th 575, from *mama*, mine)

dukkhitaṃ maṃ dukkhāpayase,

you are causing me to suffer, I who am (already) suffering (Ja IV 452, causative from *dukkha*)

Desideratives and Intensives both require *abbhāsa*, 'Doubling' or reduplication of the root syllable. They can in principle be formed from any root, although in practice in Pali only certain standard verbs are so used regularly. As well as reduplicating the root syllable they add the affixes *-ca-* → *-cha-/ -kha-* (desiderative) and *-ya-* (intensive - not all verbs).

Desideratives are *tanutābattā*, with the meaning 'wanted for oneself' (cf. Sadd 822)

SANSKRIT		PALI				
root	desiderative	root	meaning	present	desiderative	desiderative meanings
gṛ	<i>jugupsate</i>	gṛ	protect	<i>gopeti</i>	<i>gugupsate</i>	want to protect oneself against, avoid, deter
ch	<i>chikitsati</i>	ch	think about	<i>cinteti</i>	<i>chikichati</i>	want to think about, treat (medically), cure
vi-ch	<i>vicikitsati</i>	vi-ch	think	<i>micimati</i>	<i>vicikichati</i>	want to think about, worry, be in doubt
mā	<i>manisipate</i>	mā	think	<i>maggaṇeti</i>	<i>manisipate</i>	want to think, question, investigate
śik	<i>śikṣati</i>	śik	be able	<i>śikṣati</i>	<i>śikṣhata</i>	want to be able, train, learn
śru	<i>śruṣiṣyati</i>	śru	hear	<i>śruti</i> <i>śṛṇoti</i>	<i>śruṣiṣati</i>	want to hear, listen, pay attention
bhuj	<i>bhokṣiṣyati</i>	bhuj	eat, enjoy	<i>bhujyati</i>	<i>bhokṣiṣati</i>	want to eat, be hungry
pā	<i>pipāsi</i>	pā	drink	<i>pāṇa</i> <i>piyati</i>	<i>pipāsi</i> <i>piyati</i>	want to eat, be thirsty
tij	<i>tīṛiṣyati</i>	tij	be sharp	{ }	<i>tīṛiṣhata</i>	want to be sharp, firm, endure
dā	<i>dānati</i>	dā	give	{ }	<i>dānati</i>	want to give

bhagavato va jghaccato, like food to one who wants to eat (D II 266, from \sqrt{ghat} , eat)
brāhmaccharaṃ jigjamsāno, desiring welfare and happiness (D III 154, from \sqrt{by}
 → Sanskrit *jihṛṣṭa* → Pali *jigjamsati*)

tassa te savaṇṇā na sossūsete, his followers do not want to listen to him (D I 230,
 from $\sqrt{śru}$)

Intensives are not designated by a standard term in Pali. They are also called Frequentatives in western grammars, since they express the idea that the action of the verb is done intensely or frequently. They are not made from polysyllabic roots, or from those beginning with a vowel, or from those of the 8th (*cur*) class. It is not possible or necessary to give rules for forming intensives in Pali. The Sanskrit rules are complex, the orthographic changes in Pali add further difficulty, and the intensive occurs but rarely.

SANSKRIT		PALI			
root	intensive	root	meaning	present	intensive
<i>bhram</i>	<i>carikaranyate</i>	<i>gam</i>	walk, go	<i>gamati</i>	<i>carikamati</i>
<i>lap</i>	<i>lālapate</i>	<i>lap</i>	talk	<i>lapati</i>	<i>lālapati</i>
<i>jval</i>	<i>jyā-jalati</i>	<i>pal</i>	burn, shine	<i>palati</i>	<i>daddapali</i> *

**Aggratape* gives also *daddapali* (Sadd 826)

Intensive adjectives are also found: from \sqrt{cal} , *cāṇḍala*, unsteady, from $\sqrt{māb}$, *mamāba*, very foolish, from \sqrt{rup} (or *luhb*) *lolupa*, greedy, and *loluppa*, greed, from \sqrt{jr} , *jajjara*, very old.

*ettha kho Bhagavā sayambhū samayoṃ patisallīnaṃ vuttisā... abbokāse
 carikamati,*

then the Blessed One arose from his seclusion in the early morning and walked back
 and forth in the open air (D III 80)

*pekkhatam yeva nātinam passa lālapatam patthi / ccameko va marāṇam go
 vajiḍa vitha nīyyata,*

see, while the relatives look on and babble greatly, each and every mortal is led
 away like a cow to slaughter (Sn 580)

ediṃ ahu ayaṃ samuttayo jajjara babadukkhānam ayaṃ,

such was this body, (now) rapidly aging, a home for many kinds of suffering (Th 270)

**3.3 *kitanta*, Words Ending in *-kit*, etc. (Participles),
tvāḍiyanta, Words Ending in *-tvā*, etc. (Absolutives),
tumanta, Words Ending in *-tum* (Infinitives),
 (i.e. Non-conjugated Forms)**

Non-conjugated verbal forms are of two kinds: those which decline (participles and derived nouns) and those which are indeclinable (absolutives, infinitives)

(i) Declined forms: Participles

Participles, absolutives and infinitives are in Pali members of the class of suffix, *pacaya*, and of its subclass *kitanta*, from Sanskrit *kyānta*, ending in a *kit* suffix. The other subclass is *saddhita*, and the two are referred to in English as primary and secondary suffixes respectively. *kitanta* suffixes are added directly to a verbal root while *saddhita* are added to *kitanta* and other forms already derived from a root. There are very many of both kinds. Aggavarṇsa devotes a full chapter to each, a total of 72 pages in Smith's edition. The following are some examples of *kit* suffixes:

root	suffix(es)	<i>kitanta</i>	class of word	meaning
<i>gam</i>	(prefix <i>ā-</i>) - <i>gāḍi</i>	<i>āgāṇṇako</i>	adjective	added, adventurous
<i>kar</i> (= <i>kr</i>) → <i>karu</i>	- <i>moda</i>	<i>kāramāṇa</i>	present middle/ passive participle	doing/being done
<i>gam</i> (= <i>*gam</i>)	- <i>ti</i>	<i>gati</i>	action noun	going, destiny
<i>ji</i> → <i>jay</i>	- <i>ant</i>	<i>jāyanti</i>	present active participle	conquering
<i>dic</i> (= <i>dṛ</i>) → <i>dicc</i> → <i>dicc</i>	- <i>ana</i>	<i>diccāna</i>	action noun	seeing, sight
<i>Ad</i>	- <i>saddha</i>	<i>ādisaddha</i>	future passive participle	to be known
<i>pd</i>	- <i>yya</i>	<i>piyya</i>	future passive participle	to be drunk, drinkable
<i>ṇṇ</i>	- <i>ṇṇ</i>	<i>ṇṇiṇṇ</i>	action noun	conduct
<i>dā</i> → <i>dad</i>	- <i>ta</i>	<i>datta</i>	past passive participle	given
<i>ṇi</i> → <i>ṇṇ</i>	- <i>ṇa</i>	<i>ṇṇiṇa</i>	adjective, agent noun	leading, leader
<i>ḷab</i>	(i) <i>nt</i>	<i>ḷabṇṇṇ</i>	absolutive	having taken
<i>phṇ</i> (= <i>-phṇ</i>)	- <i>ya</i> (= <i>-ṇa</i>)	<i>phṇṇya</i>	absolutive	having touched
<i>met</i> (= <i>mr</i>)	- <i>ṇu</i>	<i>metṇu</i>	action noun / absolutive	dying, death
<i>ḍa</i> (= <i>ḍi</i>)	(i) <i>ṇṇ</i>	<i>ḍaṇṇṇ</i>	infinitive	to teach

Present Active Participle

Verbs which decline in *-a* form present participles by suffixing to the present stem *erib-*

- (i) the endings *-ant/-an*, with variations as in changeable stems, or
 - (ii) the ending *-anta*, declined as in *-a* stems for masculine and neuter, and as in *-i* stems for feminine
- there is a rare form in *-āna*, which declines as an *-ā/-ī* stem.

Verbs which decline in *-e* or *-o* form the present participle analogously to verbs in *-a*, except for the nominative singular, where there is only one possibility.

from √ *gam*, go:

SINGULAR	masculine	alternatives	feminine	neuter*
nominative	<i>gaccharaṃ</i>	<i>gaccharanta</i>	<i>gaccharā</i>	<i>gaccharaṃ</i> or <i>gaccharantaṃ</i>
accusative	<i>gaccharantiyaṃ</i>	<i>gaccharantaṃ</i>	<i>gaccharantiyaṃ</i>	<i>gaccharaṃ</i> or <i>gaccharantaṃ</i>
instrumental	<i>gaccharāṇi</i>	<i>gaccharantaṃ</i>	<i>gaccharantiyaṃ</i>	<i>gaccharaṃ</i>
dative	<i>gaccharāṇi</i>	<i>gaccharantiyaṃ</i>	<i>gaccharantiyaṃ</i>	<i>gaccharaṃ</i>
ablative	<i>gaccharāṇi</i>	<i>gaccharantiyaṃ</i>	<i>gaccharantiyaṃ</i>	<i>gaccharaṃ</i>
genitive	<i>gaccharāṇi</i>	<i>gaccharantiyaṃ</i>	<i>gaccharantiyaṃ</i>	<i>gaccharaṃ</i>
locative	<i>gaccharāṇi</i>	<i>gaccharantiyaṃ</i>	<i>gaccharantiyaṃ</i> or <i>gaccharantiyaṃ</i>	<i>gaccharaṃ</i>
vocative	<i>gaccharaṃ</i>	<i>gaccharanta</i>	<i>gaccharā</i>	<i>gaccharaṃ</i> or <i>gaccharantaṃ</i>
PLURAL				
nominative	<i>gaccharāṇi</i>	<i>gaccharantaṃ</i>	<i>gaccharantiyaṃ</i> or <i>gaccharantiyaṃ</i>	<i>gaccharantiyaṃ</i> or <i>gaccharantaṃ</i>
accusative	<i>gaccharāṇi</i>	<i>gaccharantaṃ</i>	<i>gaccharantiyaṃ</i> or <i>gaccharantiyaṃ</i>	<i>gaccharantiyaṃ</i> or <i>gaccharantaṃ</i>
instrumental	<i>gaccharāṇi</i>	<i>gaccharantaṃ</i>	<i>gaccharantiyaṃ</i>	<i>gaccharantiyaṃ</i>
dative	<i>gaccharāṇi</i>	<i>gaccharantaṃ</i>	<i>gaccharantiyaṃ</i>	<i>gaccharantiyaṃ</i>
ablative	<i>gaccharāṇi</i>	<i>gaccharantaṃ</i>	<i>gaccharantiyaṃ</i>	<i>gaccharantiyaṃ</i>
genitive	<i>gaccharāṇi</i>	<i>gaccharantaṃ</i>	<i>gaccharantiyaṃ</i>	<i>gaccharantiyaṃ</i>
locative	<i>gaccharāṇi</i>	<i>gaccharantaṃ</i>	<i>gaccharantiyaṃ</i>	<i>gaccharantiyaṃ</i>
vocative	<i>gaccharāṇi</i>	<i>gaccharantaṃ</i>	<i>gaccharantiyaṃ</i> or <i>gaccharantiyaṃ</i>	<i>gaccharantiyaṃ</i> or <i>gaccharantaṃ</i>

* alternatives as masculine in oblique

from √ dāṣ, teach:

SINGULAR	masculine	alternatives	feminine	neuter*
nominative	deṣṣṭo		deṣṣṭi	deṣṣṭam
accusative	deṣṣṭam		deṣṣṭiyā	deṣṣṭam
instrumental	deṣṣṭā	deṣṣṭama	deṣṣṭiyā	deṣṣṭā
dative	deṣṣṭo	deṣṣṭīya	deṣṣṭiyā	deṣṣṭo
ablative	deṣṣṭā	deṣṣṭā	deṣṣṭiyā	deṣṣṭā
genitive	deṣṣṭo	deṣṣṭasya	deṣṣṭiyā	deṣṣṭo
locative	deṣṣṭi	deṣṣṭe	deṣṣṭiyā or deṣṣṭīyāṃ	deṣṣṭi
vocative	deṣṣṭo		deṣṣṭi	deṣṣṭam
PLURAL				
nominative	deṣṣṭo	deṣṣṭā	deṣṣṭīya or deṣṣṭi	deṣṣṭi or deṣṣṭāni
accusative	deṣṣṭo	deṣṣṭe	deṣṣṭīya or deṣṣṭi	deṣṣṭi or deṣṣṭāni
instrumental	deṣṣṭīb	deṣṣṭīb	deṣṣṭīb	deṣṣṭīb
dative	deṣṣṭāṃ	deṣṣṭāṃ	deṣṣṭīṃ	deṣṣṭāṃ
ablative	deṣṣṭīb	deṣṣṭīb	deṣṣṭīb	deṣṣṭīb
genitive	deṣṣṭāṃ	deṣṣṭāṃ	deṣṣṭīṃ	deṣṣṭāṃ
locative	deṣṣṭāṃ		deṣṣṭīb	deṣṣṭāṃ
vocative	deṣṣṭo	deṣṣṭā	deṣṣṭīya or deṣṣṭi	deṣṣṭi or deṣṣṭāni

* alternative as masculine in oblique cases

SINGULAR	masculine	alternatives	feminine	neuter*
nominative	harṣṭo		harṣṭi	harṣṭam
accusative	harṣṭam		harṣṭiyā	harṣṭam
instrumental	harṣṭā	harṣṭama	harṣṭiyā	harṣṭā
dative	harṣṭo	harṣṭīya	harṣṭiyā	harṣṭo
ablative	harṣṭā	harṣṭā	harṣṭiyā	harṣṭā
genitive	harṣṭo	harṣṭasya	harṣṭiyā	harṣṭo
locative	harṣṭi	harṣṭe	harṣṭiyā or harṣṭīyāṃ	harṣṭi
vocative	harṣṭo		harṣṭi	harṣṭam
PLURAL				
nominative	harṣṭo	harṣṭā	harṣṭīya or harṣṭi	harṣṭi or harṣṭāni
accusative	harṣṭo	harṣṭe	harṣṭīya or harṣṭi	harṣṭi or harṣṭāni

The past, present and future participles correspond, roughly, to the past, present and future tenses, although there are some differences. Past participles are very often used, as in English, as adjectives without reference to time, Aggavarjṣa explains (Sadd 852):

vattamāne uppakatavacane mānāṇā, (the suffixes) māna and anta
(are used) to express an unfinished action in the present.

vattamāne kāle uppakatavacane vattabbe sabbadhātūhi māna anta etc etc
pacceyā bhoṭṭi: saramāṇa rodati, gacchanto gaṇhāti, gacchanto so Bhāradvāja
addasa Accutam ismī,
the endings *māna* and *anta* are (used) for all roots when it is necessary to express an unfinished action in present time. remembering he/she wept, (going, he takes) he goes and gets, (while) going, Bhāradvāja saw the sage Accuta.

As the example with the aorist *addasa* shows, the 'present' of the present participle is the time of the main verb, or better is in the continuous/progressive/imperfective aspect, and so his first example could be expanded:

saramāṇo rodi remembering, he/she wept
saramāṇo rodati remembering, he/she weeps
saramāṇo rodissati remembering, he/she will weeps

tena kha pana samayena Devadatto.. dhammam desento nisinnso bho,
at that time Devadatta was seated, teaching Dhamma (Vin II 199)

addasamṇsu kha pañcavaggiyā bhikkhū bhagavantaṃ dūrato āgacchantam,
the group of five monks saw the Blessed One coming from afar (Vin I 8)

taṁsa evaṃ jānato evaṃ passato kāmāsaṃsā pi cittaṃ vimuccati ...
the mind of the person who knows this and sees this is freed from the Corruption of Desire (A I 165).

sā kha pan' eti, bhikkhave, taṃbā katvā appajjamānā appajjati, katvā
visusamānā nivuṇṇati?

This desire, monks, when it arises where does it arise, and when it stops where does it stop? (D III 308)

*sā kha paṇ' eṣā, bhikkhave, taphā katta paṇiyamāṇā paṇiyatī, katta
nirujjhamāṇā nirujjhatī?*

This desire, monks, when it is abandoned where is it abandoned, and when it is
destroyed where does it stop? (D II 310)

*evam pi kha, bhagava, sunakkhatta Ucchevis mayā vucchiṃāṇa
apakkam' eva marmā dhammavinaya,*

then Bhagava, Sunakkhatta son of the Ucchevis (after) being spoken to by me (in
that way) left this Dhamma and Discipline (D II 6).

Past Participles

The Past Active Participle is a rare form, used with some verbs only. It is
made by adding *-vanta* or *-vanta* to the past passive participle stem, declined
like nouns or adjectives with *-vanta* and *-vanta* endings:

√vra → vrita → vritavanta, √bhū → bhūta → bhūtavanta

yo pi so bhikkhu arāhanta kīṇāsava vuttau. ..

that monk who is an Arahant, whose Corruptions are destroyed, who has lived the
[noble] life (M I 4)

*nyyabāpi Ananda gahapatiṃ... manussikaṃ bhogaṃ bhuttavissa
bhuttasammādo heṃ...*

just as Ananda, when a householder has eaten an excellent meal he feels drowsy. .
(D II 195)

Past Passive Participles are extremely common. They decline as *-a/-ā* and
stems are formed

- (i) by adding *-ta, -ta* or *-ta* to the unstrengthened root, *√bhū → bhūta, √bhū
→ bhūta, √jñ → jñata, or*
- (ii) by adding *-ta* to the present stem, *√gam → gacchita (or gata), √pad →
-pajjita (or -panna), √vac → muṇṇita (or mutta)*. This is the case with
causatives: *√gam → gamayati → gamita, √rab → ropeti → ropita*.

They can be used as the main verb (with *√bbū*, *√as* or sometimes implicit or explicit). Like present participles, they can express both tense and aspect, and are also used as simple adjectives regardless of time.

samvappito bhante bhikkhucariṅgo,

Sir, the order of monks has assembled (D II 76)

addhā idam Bhagavato vacanam imasmā ca bhikkhuno sugghatam n,

surely this saying of the Blessed One was well-grasped by that monk (D II 124),

idā ca pana te vācīya Devadatto krapito abasi,

and when you said that Devadatta became angry (M I 394).

Kusāvati Ananda rajadhāni dasahi saddhehi avivittā abasi divā c' eva ratti ca,

(the royal city Kusavati, Ananda, was not without [vivi-vic] the ten sounds day or night (D II 147),

ujjāra hho te ayaṃ Saṅgutta āsebbi vācā bhaddā, ekasmiṃ gahito sibanddo natthi,

great is this bull-like thing you have said, Saṅgutta, a lion's roar roared with certainty! (D II 82)

parinibbute Bhagavati saba parinibbāna mahābhūmicālo abasi,

when the Blessed One attained nirvana, at the same time as (his) nirvana there was a great earthquake (D II 156).

Some verbs can have both active and passive uses: from *√anu-pa-āp*, attain

tisso vijjā anupattā, the three knowledges have been attained (M II 105) and

samaṇo khalu hū Gotamo... Venāgapuram anupatto,

the ascetic Gotama has arrived at Venāgapura (A I 180)

ye te bhante abhayaṃ atitāṃ addhānaṃ arāhanto sammāsambuddhā, sabbe

te... supatijjhacitā... sammāsambodhiṃ abhisambujjhanti, ye pi bhante

bhāvissanti anāgataṃ addhānaṃ arāhanto sammāsambuddhā, sabbe te...

supatijjhacitā... sammāsambodhiṃ abhisambujjhanti, Bhagavā pi bhante

etarahi arāhanta sammāsambuddhā... supatijjhacito... sammāsambodhiṃ

abhisambuddho,

sir, those Arahants, Fully-Awakened Ones in the past all... with minds firmly set... awakened to Full Awakening, and, sir, those Arahants, Fully-Awakened Ones in the future all... with minds firmly set... will awaken to Full Awakening, and the Blessed One, sir, now, an Arahant, a Fully-Awakened One... with mind firmly set... is awakened to Full Awakening (D II 63)

The past passive participle can be used as a noun:

*abbikkha abbikkante patikkante sampajñahāri bati ālokite vilokite.
sammūlyite pasārite saṃghāṭipattacīvara-dharaṇe. arite pte khāyite
ayyite. uccāra-passāvakaṃme... gāte shte nūṭṭe rutte jāgarite bhāṣite
tupābhāṣe,*

the monk remains mindful in going forward and going back, in looking forward and looking around... in bending and stretching, in carrying/wearing his outer garment, bowl and robe, in eating, drinking, chewing and favoring, in the acts of defecating and urinating, in moving, standing still, sitting, asleep, awake, speaking and remaining silent (D II 292)

All of the words describing actions and postures are past passive participles in *-ite*, with three exceptions: *dharaṇa* (carrying/wearing) is an action noun in *-ana* from *√dhr*, *kaṃme* (act) is a noun, and in *tupābhāṣa* (state of being silent) *-bhāṣa* is a noun.

Future Participles

Future Active and Future Middle Participles are very rare. Some examples

mitaṃ meriṭṭaṃ rodanti ye...

those who weep for someone who is dead or who is going to die (Ja II 214)

[*√mry* → future stem *meriss-* here with *-ant* suffix changed to *-a*],

kā tiṭṭhan maṇḍam suvalokaṃ / bhāṣesamānā va gīṃṇa na mṛñcasi ti,

who are you who stand looking languidly, as if about to speak but saying nothing?

(Ja V 404).

More common are forms using *-am*:

...*bhūtā vā sambhavesī vā*, *calle satā bhavanā sukhittā*,
whether they exist or are going to exist, may all beings be happy (Sn 147).

bhave vubhaṃ bhayeṃ diṇṇā bhavaṃ ce vibhavesamaṃ,
I, having seen the fear in existence and the condition of those who are going to cease
to exist (M I 330).

Future Passive Participle (Gerundive) (*kāra*)

kāra is one example, from *√kr*, used by synecdoche as a term for them all. The Future Passive Participle is called future, but it is more often used in sentences with past or present verbs, and it can, like the future conjugation, be non-temporal, in stating general truths or duties, etc. It is often said to be prescriptive, but it need not imply necessity or obligation: for the verb *√kr*, to do, for example *kātabba* can mean must be done, should be done, but also can be done (i.e. is permitted) do-able (i.e. is possible). Many future passive participles have stable adjectival meanings unconnected with any verbal model: from the verbs *√ram* and *√mad* for example, are derived the adjectives *ramanīya* lovely and *madanīya*, enchanting. It is formed

- (i) by adding the ending *-(i)tabba* either to the root, usually in *guṇa* or to the present stem:

<i>śru</i> → <i>śrotabba</i>	<i>pad</i> → <i>paṇṇa</i> → <i>paṇṇitabba</i>	<i>spṛ</i> → <i>phoṭṭhabba</i>
<i>gam</i> → <i>gantabba</i>	<i>vas</i> (i) → <i>vaṭṭhabba</i> or	<i>dṛ</i> → <i>daṭṭhabba</i>
<i>ni</i> → <i>netabba</i>	(ii) → <i>vaṇṇi</i> → <i>vaṇṇitabba</i>	<i>stb</i> → (caus.) <i>ṭhapitabba</i>
<i>vid</i> → <i>veditabba</i>	<i>bbū</i> → (caus.) <i>bbhūritabba</i>	
<i>kr</i> → (<i>*krotabba</i> → <i>kattabba</i>) → <i>kātabba</i>		

- (ii) by adding the ending *-anīya* (sometimes *-aneyya*) to the root, usually in *guṇa*.

<i>ram</i> → <i>ramanīya</i>	<i>kr</i> → <i>karanīya</i>	<i>dṛ</i> → <i>daṇanīya</i> or <i>daṇaneyya</i>
<i>bbad</i> → <i>bbādanīya</i>	<i>bbuj</i> → <i>bbhajanīya</i>	<i>mad</i> → <i>madanīya</i>

(iii) by adding the endings *-ya* or *-ya* to the root, usually strengthened, with some special rules; final *ā* → *e* (sometimes with *-yya*); and *-r-* is inserted after some short vowels:

<i>bas</i> → <i>baṣiṇa</i>	<i>paṭ</i> → <i>paṭṭiya</i> or <i>paṭṭa</i>	<i>kr</i> → (<i>kṛtya</i> → * <i>kṛya</i>) → <i>kicca</i>
<i>dā</i> → <i>deyya</i>	<i>labh</i> → (<i>labhya</i>) → <i>labbha</i>	<i>mī</i> → <i>meyya</i> (<i>-riya</i> after prefixes)
<i>pā</i> → <i>peyya</i>	<i>bhū</i> → (<i>bhūya</i>) → <i>bhūḥha</i>	<i>ruk</i> → <i>rukḥkiya</i>

Examples of various future passive participles from *√kr-*

*na ekaccaṃsa parikkammaṃ kṛtabbhaṃ, na ekaccaṃsa parikkammaṃ
kāraṇatābhaṃ,*

no service is to be performed for anyone, and no service should be caused to be performed by anyone (Vin I 50)

tattha te yāvajīvāṃ assaḍa karaṇīya,

you should make a lifelong effort in this respect (Vin I 58)

idūy eṇa kiccāṃ ubbayaṃ ca kerryaṃ,

today there are two duties, both of which must be done (Vv 80, 7)

kerryaṃ bhavaṇā tattaṃ,

you should make (some) clothes (Sadd 1162)

na okāsa kṛetabba,

he should not (seek to) obtain an opportunity (to speak) (Vin II 5)

Future passive participles can be used as an impersonal passive:

dāni na tena citraṃ jīvitaṃ bhavissati,

now he does not have long to live (it is not to be lived long by him) (D II 22)

asantiyā āpatṭiyā tuṣṭibbavitābhaṃ,

If there is no offence, silence is to be maintained (Vin I 103)

the future passive participle *bhābba* (*√bhā* → *bhav* + *ya*) is used with dative or infinitive to mean able to, capable of, permitted to, etc

abbābbo kko Yaśo kulaputta vināyāvuttisā kāme paribhūṇitum,

Yasa the son of good family, is incapable of returning to the lower life to enjoy the pleasures of the senses (Vin I 17)

*viññānaṃ abhiñānaṃ parijānaṃ vitraṇṇaṃ pajānaṃ bhābba
dukkabhayaṇā ti,*

knowing and understanding consciousness, being without passion towards it and renouncing it one is capable of ending suffering (S III 27)

Aggavaṃsa's three main examples of the use of *kacc* suffixes are those shared by the Imperative and Optative conjugations (Sadd 862)

(i) *peṭasa*, exhortation:

kattabbam idam bhavati ti *amhuttassa ajjesamam*,
requesting/ordering a servant: '(please) do this, my good man.'

(ii) *atthagga*, (non-)authorization:

kim idam mayā kattabbam ti,
what should I do now?
upatampannena bhikkhuna sañcicca paṇo jhūṭaṃ na veropetabbo ti *ādinā*
nayena paṭipattinidassana-mukhena nūṇā,
decreeing (a rule) as a means of showing (correct) practice, in a way like this:
'a bhikkhu with Full Ordination should not consciously deprive a living being of life.'

(iii) *patikkha*, opportunity:

sampasāsamaya, *tassa ārocane*. *bhojanīyam bhojanam bhavati*,
when the time has come, announcing this... 'Sir, the meal is (ready) to be eaten (by you).

He adds two more:

(iv) *evaṃsaṃ*, inevitability

kattabbam me bhavati kammam,
you will do this task for me

(iv) *addhamma*, debtor:

dātabbam me bhavati satam maṃ,
Sir, you owe me a debt of a hundred (coins).

(ii) Declined forms: derived nouns

Verbal roots are analytically basic, and the vast majority of Sanskrit and Pali nouns can be derived from verbs, so one could say that all nouns are verbal nouns. Common nominal endings are *-a*, *-am*, *-i*, *ā*, *-ī*, *-u*, *-ū*, etc.

root	meaning	suffix(es)	word	meaning
<i>pa-grab</i>	scratch out	<i>a</i> (with lengthening of root vowel)	<i>paṇṇābo</i>	exertion
<i>ḍṛ</i>	do	<i>an</i>	<i>ḍammā(a)</i>	deed
<i>pra-pi-dhā</i>	aspire	<i>i</i> (with loss of final vowel)	<i>paṇḍibh</i>	aspiration
<i>gac</i> (<i>gac</i>)	go	<i>d</i> (with loss of final vowel/syllable)	suffix <i>-gā</i> , e.g. <i>anagā</i>	going to the end
<i>gac</i>	go	<i>ra</i>	<i>gacā</i>	journey, destiny
<i>mṛ</i>	die	(<i>ṭhyā</i>)	<i>mārcā</i>	death

Two classes of nouns formed from verbs can govern a case in the manner of a verb: action nouns in *-ana* and agent nouns in *-tar*

Action nouns in *-ana*

root	meaning	+ <i>-ana</i>	meaning
<i>gac</i>	go	<i>gamanā</i>	going
<i>ḍṛ</i>	do	<i>ḍaccanā</i>	seeing, sight

idbh kko pana tatthārūpānaṃ arabhaṇaṃ daccanaṃ hoti,

good indeed is it to see such Arāhants! (Vin I 35)

aṭṭi gāmihasabbasāni idh' upasaṃkantaṇi bhagavantaṃ daccandya,

eighty thousand village headmen have come here to see the Blessed One (Vin I 180).

Agent nouns in *-tar* (*tar*)

-tar is added to the root with various transformations (citing the nominative singular):

√gam → *gacā*, *√śru* → *śutā*, *√ḍṛ* → *ḍaṭṭhā*, *ḍaccā*, *√smṛ* → *smaccā*, *√lā* → *saṃbhā*.

(paṇḍita) yoniso pañibhāṃ kattaṃ hoti, anyoniso pañibhāṃ vuttaṃjjetā, parassa kko pana yoniso pañibhāṃ vuttaṃjjetā. - abbhenuṃmoditā hoti

(one wise person) asks questions carefully, (another) answers questions carefully,

(another) is glad when someone else answers a question thoughtfully (A I 103).

addasāṃhi suṭṭantaṃ. adantaṃantaṃ dantaṃantaṃ,

i saw the Happy One,... the turner of the unturned (Thi 135)

santi bhūṃṃ... bhikkhūṃ paṇḍitāṃ pucchitāro khattiyapanditā,
there are, friends, wise khattiyas who ask a monk a question (S III 6)

On rare occasions, an agent noun can act, as in Sanskrit, as a periphrastic future:

ye... niruddhāṃ appajjānanti, āgatiṃ punabbhavaṃ,
those who do not know cessation will come to rebirth (Sn 754)

(iii) Indeclinable forms: Absolute

Pali grammarians call words in this class *ruddhiyanta-pādāni*, words with the endings *-tvā*, etc. Western scholars have called them indeclinable (past) participles, (past) gerunds, and absolutes. None of these three terms seems entirely appropriate. Although *ruddhiyanta*-s are indeclinable, they are not participles and do not always refer to the past. The word gerund in English has traditionally applied to action nouns which have, like the present participle, the suffix *-ing*: winning is not everything. Certain uses of the *ruddhiyanta* do resemble those of the present participle. How the term absolute came into use is not clear, but it is perhaps the least misleading term to use. OED says that 'the absolute form of a word [is] that in which it is not inflected to indicate relation to other words in a sentence'. Pali *ruddhiyanta*-s are not inflected, since the *-tvā* ending is the instrumental case of an old action noun in *-tvā*, and so, like every instrumental case, they have already been declined. Many aspects of the way absolutes are used which might otherwise be surprising can be more easily understood if it is borne in mind that the form has this quasi-nominal, adverbial nature.

Absolutes are formed:

(i) by adding *-tvā* (*-tvāna*) or *-itvā* (*-itvāna*), or rarely *-tvaṃ*, to the root (occasionally in *guṇa*) or to the present stem:

√chid → *chetvā* or *chinditvā(na)*, *√grb* (*gabheti*) → *gabhetvā(na)*, *√kr* → *katvā(na)*, *√dā* → *datvā(na)* or *daditvā*

(ii) by adding *-ya* to the root or present stem (in both cases usually but not always with compound verbs), with an inserted *-t-* if necessary:

√pa-bhū + *ya* → *pa-bhūya*, *√prati-i* + *tya* → *patissa*, *√ni-sad* + *ya* → *nisajja*, *kr* → (*krtya*) *kicca*

In most cases the absolutive is used to express a previous action by the subject of the sentence, and is to be understood as a verb in the same tense and mood as the main verb. But this is not always the case. Aggavajña classifies the main uses of *rudhiyanta* suffixes thus (Sadd 311–13 [851–2]):

- (i) where the agents of the absolutive and main verb are the same and the absolutive refers to the past (*samānakkattukānaṃ dbātūnaṃ pubbakāle tuddasaddapayogo*), citing
ammagā nikkhamituṃ Vedebo nāvaṃ ārabhi,
 the Vedehan emerged from the tunnel and boarded the ship (Ja VI 445)
bhutuṃ bhikkhū bhikkhāsu,
 enjoy yourself, monk, (then) seek alms! (S I 8).

Some more examples:

*atha kho Bhagavā Pāṭaligāmiye upasake bahud eva rattaṃ dhammayā
 katthāya sandassetvā sammādapetvā sammussejetvā sampabharuetaṃ vyyajeti*,
 then the Blessed One, after he had (spent) much of the night teaching, encouraging,
 inciting and gladdening lay-followers from Pataligama with a Dhamma talk, allowed
 them to go (D II 86).

so saṃ dhammaṃ sutvā Tathāgataṃ saddhamā paśiḷabbati,
 he hears the Dhamma and acquires faith in the Tathagata (D I 62–3),
sakaddāgāmino sakiṃ eva imaṃ lokam āgantvā dukkhān' antam karissanti,
 Once-Returners will come back to this world once and then make an end of suffering
 (D II 93).

*yaṃ mināhaṃ sāmāṃ pastacivaraṃ paṣṣiddetvā kesamasuṇṇo obāretvā
 kāṣāyaṃ vatthiṇi acchādetvā āramam gantvā bhikkhūhi saddhamā
 samvāseyyaṃ ti*,
 what if I were to prepare a robe and bowl for myself, have my hair and beard shaved,
 put on yellow clothes, go to the park and live with the monks? (Vin II 86),

- (ii) where the agents of the absolutive and main verb are the same but the absolutive refers to the same time (*samānakkattukānaṃ samānakkāle tuddasaddapayogo*), citing
andhakaraṃ nibhantuṃ udito yaṃ divākaro, this sun has arisen, destroying
 the darkness, *akkhūṃ parivattetvā paṇṇati*, turning his eyes he sees, *nisajja
 ābhi*, he studies sitting down, *thantvā katheti*, he speaks standing up.

Some more examples:

*assa kho bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya
rājagaham pavusi*, then the Blessed One got up in the morning, and
taking (with him) his bowl and robe, entered Rājagaha (Vin I 38)
(*ādāya* and other absolutes used in stereotypical cases such as this may
be regarded as equivalent to prepositions).

The sentence cited under (i), *so tam dhammam sūvaṃ Tathāgate saddham
paṇibhūti*, could also be regarded in this light.

(iii) where the agents of the absolute and main verb are the same but the
absolute refers to the future (*samānakattukānam parakkāle vuddhasadda-
payogo*), citing

duāram duaritvā pavisati, he enters and closes the door
dhan ti katuṃ passu dāṇḍe, the stick fell and made a 'Dhan' sound.

(iv) where the agents of the absolute and main verb are different
(*asamānakattukānam vuddhasaddapayogo*), citing
puṇḍarīkṇi diṣṭvā c' assa bhayaṃ bho, when he saw the goblin he was afraid,
paññāya c' assa diṣṭvā diṣṭvā parikkhīpā, and in him, seeing with wisdom, the
Corruptions are destroyed (M I 160, etc.).

Some more examples:

*tassa bhikkhūve bhikkhūna bhāsitam na abhimanāsabbham na
parikkhasabbham. anabhimanditvā apparikkhasitvā tāni padavyaṇṇanāni
uggahetvā sutte sotetabbhāni Vināye sandassetabbhāni*,
monks, what that monks says is not to be rejoiced at nor rejected. (You) should learn
these words and syllables without rejoicing or rejecting, and bring them down into
(consideration with) Sutta and compare them with Vinaya (D II 124),

*starena (Jujakena) āgantvā codiyamānā kabhāpā dātum asakkontā
Amittatāpanam nāma dhitaram tassa adāyuru*,
[It requested by that other one (Jujaka) when he came back] when he came back
Jujaka demanded the money, but as they could not give it to him they gave him their
daughter Amittatapana (instead) (Ja VI 521).

In most cases any words governed by the absolutive come before it, but not all:

*as kbo me paṣṣirūpaṃ yo' 'bhaṃ anāmausetvaṃ upaṣṣhāke anapaṭhetvaṃ
bhikkhusaṃbhavaṃ parivibbajjeyyame,*
It would not be suitable if I pass into final nirvana without speaking to those who
have served me, and without taking my leave of the Order of Monks (D II 99).

There is a rare absolutive in *-vāṃ*, called *parat* in Sanskrit:

*aṭṭa kbo te satta rasapaṭṭavaṃ battibbe ālumpakārakaṃ upakkamissa
parivibbajjitaṃ,*
then, monks, these beings started to eat the earth-essence (aking (Dig) mouthfuls of
it with their hands (D II 85)
so tattha pben' uddabakaṃ parat,
he burns there [in hell] heaping up foam (A I 141)

Traces of what seems to be an Eastern dialect absolutive in *-vā* (or *-vā*) also exist:

*abbhāndati na kbo bhante Bhagavaṃ uddhryā manomayena kāyena
Brahmalokaṃ upasaṃkhamitā?*
Sir, does the Blessed One remember having gone to a Brahma-world by magical
power, in a mind-made body? (S V 282)
javasi tuvaṃ Dabba evaṃvapaṃ kattaṃ yaṭṭhāyaṃ bhikkhuni ābe ti,
Dabba, do you remember having acted in the manner this bhikkhuni alleges? (Vin II
162).

(iv) Indeclinable forms: Infinitive

Infinitives are accusative or dative cases of the old action noun in *-na*, as the absolutive is its instrumental. The accusative suffix *-vaṃ*, preceded by a vowel if necessary, is by far the most common; there are rare dative infinitives in *-āya*, *-āve*. Pali Grammarians call Infinitives *niṃmetapadāni*, words which end in *now*:

*sabbāni niṃmetapadāni catuttāyattibe vattanti. sovaṃ mama cittaṃ aññāya
nettaṃ yācitvaṃ āgata ti ettha viya. yācitvaṃ ti yācematthāyā ti attā*
All words ending in *-vaṃ* have the sense of the fourth (dative) case, as in 'knowing
(what was in) my mind you have come to ask for my eyes.' *yācitvaṃ* has the meaning
of 'for the sake of, asking for.' (Sadd 309-10)

Infinitives can be formed from transitive and intransitive verbs, from causatives or double causatives:

- (i) by adding *-nāṃ* to the root, usually in *guṇa*

<i>nī</i> → <i>nīṇāṃ</i>	<i>(h)ā</i> → <i>hāṇāṃ</i>	<i>dyi</i> → <i>dyiṇāṃ</i>
<i>pra-dp</i> → <i>paṭṭhāṇāṃ</i>	<i>śra</i> → <i>śrāṇāṃ</i>	<i>nas</i> → <i>naṭṭhāṇāṃ</i>
<i>kṛ</i> (→ <i>*kṛāṇāṃ</i>) → <i>kāṭṭhāṇāṃ</i> → <i>kāṭṭhāṇāṃ</i>	<i>jā</i> → <i>jāṇāṇāṃ</i>	<i>gam</i> → <i>gaṇāṇāṃ</i>
<i>ppṛ</i> → <i>ppaṭṭhāṇāṃ</i>		

- (ii) by adding *-itūṃ*, *-cāṇāṃ* or *-etūṃ* to the present stem of verbs in *-ā*, *-e*, and *-o* respectively:

<i>bhā</i> → <i>bhāvītūṃ</i>	<i>pra-dp</i> → <i>pāpāpātūṃ</i>	<i>gam</i> → <i>gacchātūṃ</i>
<i>bhuy</i> → <i>bhūñjītūṃ</i>	→ <i>pappatūṃ</i>	<i>di</i> → <i>desetūṃ</i>
<i>grh</i> → <i>gāhetūṃ</i>	<i>pra-zī</i> → <i>paṇvītūṃ</i>	<i>jā</i> → <i>jānītūṃ</i>
<i>jīu</i> → <i>jīvitūṃ</i>	<i>kṛ</i> → <i>kṛītūṃ</i>	
<i>grh</i> → <i>gāhetī</i> → <i>gāhetūṃ</i>	<i>kṛ</i> → <i>kāretī</i> → <i>kāretūṃ</i>	
→ <i>gābhāpetī</i> → <i>gābhāpetūṃ</i>	→ <i>kārdāpetī</i> → <i>kārdāpetūṃ</i>	
<i>yaj</i> → <i>yajetī</i> → <i>yajetūṃ</i>	<i>rakṣ</i> → <i>rakkhetī</i> → <i>rakkhetūṃ</i>	
→ <i>yajāpetī</i> → <i>yajāpetūṃ</i>	→ <i>rakkhāpetī</i> → <i>rakkhāpetūṃ</i>	

The infinitive is used with verbs in any tense or mood, and can be either active or passive.

bbikkhū nāsaṅkhatūṃ vitthāreṇa paṭimokkhaṃ addisītūṃ,

the monks were not able to recite the Paṭimokkha at length (Vin I 112)

dharmmacakkhaṃ pavatretūṃ gacchāmi Kāśināṃ parāṃ,

I have come to the city of the Kāśi to set in motion the wheel of the Dhamma (Vin I 8)

ekamekena pi amāsadvāreṇa sakkamāssāmi attānaṃ sotthiṃ kātūṃ,

by any one door in the deathless I will be able to make myself safe (M I 353)

tene bhikkhava saṅghe Sudhammasa bhikkhuno amāditāṃ detu Cittaṃ gahapattaṃ khamāpetūṃ,

so, monks, may the Order give the monk Sudhamma an accompanying messenger to obtain forgiveness from Citta the householder (Vin II 19)

saṃuddaṇṇaṃ viṇṇambhāna yaṃ māññeyya padāsitūṃ.

whoever might think to pollute the ocean with a pot of poison... (Vin II 203)

amijānāmi bhikkhave tereva bhikkhūnaṃ bhattagge ammadittu ti,
I ordain, monks, that thanks be given in a refectory by a monk who is an elder (Vin B 212)

The infinitive can be used with various verbs and prepositions:

rājā aruhessī bhavissasi,
you ought to be a king (Th B 22),
ye sammāseva saṅgoputtīyeva pabbajanti, na te labbhaṃ kiṃci kāmasi,
there is nothing to be done against those who have gone forth among the Sākyan ascetics (Vin I 75),
pañcabi bhikkhave aṇiṇeḥ sammānugato saddhivibhāriko aṇaṃ paṇāmetum,
monks, when someone who shares a cell has five qualities it is sufficient to turn him away (Vin I 34-5),

The ending *-kāma*, desiring to, can be added to the infinitive with its final *-m* dropped:

attha kho Māro pāpamā Bhagavato bhāyam... uppadetukāma,
then Mara, the evil one, was eager to cause fear to arise in the Blessed One (S I 104),
Rājā. Ajātasattu. Vajjī abbhāyārukāma,
king Ajatasattu wants to attack the Vajjis (D B 72).

4 *nipāta* Particles, Adverbs

The word *nipāta* means falling, and a *nipāta* is a word which falls into language whole and complete, not needing grammatical transformation. All of them, especially the sub-category which western grammar calls adverbs, are sometimes called *atyādyibhāva*, not subject to change

4.1 *samuccaya-vikappanādi*, Particles (Effecting) Conjunction, Disjunction, etc. (Sadd 886f.)

samuccaya-vikappana-pajisedha-pīranattam asava-vācaka nipātikā, *nipāta* words are used for conjunction, disjunction, negation/prohibition, or as fillers, and do not denote any substantial existent (i.e. something which can be the subject of a sentence, whether personal or unpersonal):

- (i) *samuccaya*, conjunction: *ca*, and. Horses and elephants can be (i) *assā ca batthino ca*, (ii) *assā ca batthino*, or (iii) *assā batthino ca*.
- (ii) *vikappana*, disjunction: *vā*, or. Horses or elephants can be (i) *assā vā batthino vā*, (ii) *assā vā batthino*, or (iii) *assā batthino vā*. (*ca* can also, in context, mean but, and *vā* can also, in context, mean and.)
- (iii) *pajisedha*, Negation, Prohibition (*na*, *no*, *nā*, *a-*, *alam*, *balam*)
negation: *na v' āhama payānam bibicāmi*, I will not eat this leaf [medicine].
no dubbhāsitaṃ bhāse, he should not say bad things
amavajja, blameless
privation: *abbhāva*, non-existence, *aputtaka*, without children

prohibition: *mā haṃ kāso viya dhammedho kāmānaṃ vasaṃ evūḍḍhaṃ*,
I must not come under the power of desires, like the dim-witted crow.

aleṃ me buddheṇa... dhammeṇa... saṅghena, I've had enough of the Buddha...
the Dhamma... and the Sangha!

kaḷaṃ dāṇi pakāṇṭhaṃ, away with explaining!

aleṃ etaṃ sabbeṃ, all this is enough!

- (iv) *pūrapattapaṇaṃ daṇḍapaṇaṃ*: *padapūranāṇi ca atthapūranāṇi ca*, (A *nipāta* used)
as a filler can be of two kinds: filling up a verse or sentence or filling out the meaning
(iv.a) *padapūranāṇi bahuvriddhaṃ*, *nipāta*-s used to fill up a verse or sentence are
of many kinds

these particles join words together without expressing a specific
meaning (*asāṇi atthavisesābhiddhāne vācānūṭṭhatāya*). Most of them are
translatable as then, indeed, certainly, or sometimes *atha*, *ettha*, *accha*, *ā*, *enāṃ*,
kathaṃ, *kīva*, *kālaṃ*, *kha*, *carāhi*, *lato*, *naṃ*, *paṇa* (also *but*), *yagghe*, *yaṭṭhā*
(*just as*), *vato*, *vuttha*, *ve*, *ruḍaṃ*, *seyyaṭṭhidaṃ* (*that's to say*), *hava*, *hava*, *hi*
(*for, because*).

(iv.b) *atthapūranāṇi daṇḍapaṇaṃ*: *viḍḍattiyuttaṇi ca avivḍattiyuttaṇi ca*, those
used to fill out the meaning are of two kinds, i.e. those which can be used with or to
replace case- and verbal endings, and those which cannot.

viḍḍattiyutta, those which are used with nominal or verbal endings,
include

sakkā, *leḍḍhā*, it is possible {indeclinable verbal forms}

ābhīyya, more, to a greater degree, {adverbial accusative}

saha/vinā, with/without {take instrumental}

samma/micchā, rightly/wrongly {i.e. manner}

-tvaṃ, *zava*, {indeclinable infinitive endings}

-(i)to [ending with the meaning] from

-(i)tu [ending with the meaning] situated *eva*/at (place or state). (*ekato*,
pacchato, *padato*, *purato*, *sūro*)

in this sense also *ābhiṃ*, *kva*, *laddha*, *latta*, *tabhiṃ*, *yatra*, *yattva*, *yabhiṃ*,
yaddā/taddā, when/then {situated in time and/or space}

{also for place: *ajjhattaṃ/bahiraṃ*, *upari*, *oraṃ/paraṃ*, *pacchā/pura*,
samanā, *samānato*, *sammutthā*/*parammutthā* *hetthā*, etc.

avivḍattiyutta, those which are not so used include:

aga ruo nōma	perhaps (+ opt.)	hikōshi	although
adōbi	surely	just as/just so	just as, just so, thus
aiwapp	at will, as it pleases	ryōso (ryo)	just so, thus
oi	indeed, only	ryōso/idojo (nōma)	just as, [introducing simile]
haci wa/noma	surely, I hope	ryōso/idojo	thats to say, i.e.
hachapp	how	aho/nōma	[stating praise or blame]
hwa (ru)	why [or to mark a question]	adōbi	good, well done
ryōso, shi	thus	hira, hira	it seems, so it is said
yōso/idojo	as far as / thus far	ryōso/idojo	well/badly
ryōso, adōbi, dōma	yes	adōbi	otherwise
jūshi/ryōso	separately, apart	pōso(ryō)	again
ma (kiri,	indeed	shōryōso	certainly
noe, yadi	if	ru	indeed, but
ru	if [emphatic]	adōbi	times
hōdo	lots now, alas	adōbi pi	even so, nevertheless
-ru(ryō), zōma	[absolute ending]	yo/ryō	[conspicuous address]
yōso bi nōma	as as much as	yōso rō	how much more so
(u)pi	[emphasis] *	ryōso	[discouragement, look]
ru, nōma	[emphasis]	ryōso	[irony sarcasm]
yōso nōma	what now if? (+ opt.)	ryōso/idojo	as, the

* also used in a concessive sense, usually after periphrases

Although the semantic value of these particles may sometimes seem small, they contribute to the sound and rhythm of the sentence, especially in verse.

4.2 *bhāvanapūṃsaka* A Neuter (Commenting on) the Verb, *kriyāvūtsaṇa* (Specifying the Action of the Verb), Adverbs

Many of the words cited by Aggavaṃsa as examples of *nipāta* would be classified as adverbs by western grammar. There is no such category in Pali or Sanskrit. The category of *kriyāvūtsaṇa* (specification of the action of the verb) contains a sub-category corresponding to that of adverb; words used adverbially in the neuter accusative are called *bhāvanapūṃsaka* (neuter [specifying a] state); *itthambhūta*, being so, is used alone and in compounds for the accusative or instrumental cases used as adverbs of manner.

Adverbial forms can be made by adding a suffix to a pronominal or nominal stem:

suffix	word	meaning		suffix	word	meaning
-tra	atra ettra aññatra	there here elsewhere		-tvaṃ	katvaṃ tatvaṃ/ satvaṃ/ satvaṃ	where (to) there
-ttha	tatttha itttha aññatttha	there here elsewhere		-to	paṇṇato ito nakkhetto	from the east from here loftily
-ttha	yatttha tatttha aññatttha	just as, like thus otherwise		-to	raṇḍato yato	(i) to verse (ii) at will from its origin, profoundly
-tvaṃ	katvaṃ itvaṃ	how? in this way		-tvaṃ	ditvaṃ cattvaṃ	even more nowadays in that case

* this suffix can be used with nouns to form their abl. aug.

Nouns or adjectives in all oblique cases can be used adverbially:

accusative	dukkhaṃ katvaṃ	unhappily, with difficulty at will, as one wishes
instrumental	dharmena anupubbena	properly, rightly, truly gradually, regularly
dative	ettha ajjantaṃ	at length today
ablative	attha sammattā	far, distant from all sides, complete
genitive	ratto dandavāso	long, at length at noon, in (broad) daylight
locative	attha atthā	far out of place, unsuitably

5 upasagga

Prepositions and Verbal Prefixes

upasagga, addition, is so-called because words in this category add something, semantically or otherwise, to the simple verb or noun, whether conjoined with it or as a separate word.

viśati upasaggā anekatthā buto nāmakhyātevisakārakā bhavanti. upera nāmañ ca ākhyātañ ca sajjanti lagganti seṭṭham aṭṭham viśenti ti upasaggā.

There are twenty *upasagga*-s, with various meanings, which specify (the meaning of) nouns and verbs. Applying to nouns and verbs they approach and adhere to them, specifying their meaning, thus they are called *upasagga* (Sadd 886, cf. 880f.)

5.1 *viśati upasaggāni*, Twenty Prepositions and Verbal Prefixes

<i>ati</i>	beyond, too much, very much	<i>du(r)</i>	bad, wrong
<i>abhi</i>	towards, up to	<i>ni</i>	down, out
<i>an</i>	following, after	<i>ni</i>	away, out
<i>apa</i>	away from	<i>pa</i>	towards, onward
<i>ap</i>	on, over	<i>paṇi</i>	back to, opposite
<i>abhi</i>	towards, over	<i>paṇi</i>	on, over
<i>ni</i> or <i>ni</i>	down, away	<i>pari</i>	round, about, completely
<i>ā</i>	near to, away	<i>pi</i>	apart, separate
<i>u(ḍ)</i>	up, out of, away from	<i>sam</i>	together
<i>ipa</i>	towards, be subordinate to	<i>su</i>	well, right, very

Only the following five are at all common as separate words, prepositions: *an*, following, after (+ accusative), *apa*, away from (+ ablative), *abhi*, towards, over (+ accusative), *ā*, near to, away (+ablative), *paṇi*, back to, opposite (+ accusative),

5.2 *nāma-, tādīyanta-upasagga*, Nouns and Absolutes Used as Prepositions

Nouns in an oblique case and absolutes can be used as prepositions or post-positions, as separate words or in compounds;

noun or absolute	case	meaning	derivation
<i>agga</i>	genitive	in front, at the top	locative of <i>agga</i> , top
<i>accayāna</i>	genitive	after (the passing of)	instrumental of noun from <i>√ati-i</i> , go beyond
<i>attānaṃ, attādyā, attā</i>	genitive	for the sake of, for the benefit of	accusative, dative, ablative cases of <i>attā</i> (Sanskrit <i>attha</i>)
<i>attādyā</i>	accusative	standing on, using	from <i>√ā-iti</i>
<i>anurūpaṃ, anurūpeṃ, anurūpaṃ</i>	genitive	conforming to, corresponding to	accusative, instrumental, ablative of <i>anurūpa</i> , suitable
<i>antaraṃ, antareṃ, antara</i>	accusative, genitive	in, in between, amidst	accusative instrumental, ablative of <i>antara</i> , inside
<i>avadyā</i>	accusative	after, because of	absolute of <i>√am-i</i> , go after
<i>avācāṇaṃ, avācā</i>	genitive	near, in presence of	accusative, locative of <i>avācā</i> , near
<i>abhibhāraṇaṃ</i>	locative	inside	accusative of <i>abhibhāra</i> , interior
<i>abhibhāraṇaṃ</i>	genitive	within, among	locative of <i>abhibhāra</i> , interior
<i>acūlā</i>	genitive	near	locative of <i>√ā-iti</i> , not remote
<i>adigama</i>	accusative	owing to, with reference to	absolute of <i>√ā-gam</i> , come near
<i>ādāya</i>	accusative	with	absolute of <i>√ā-dā</i> , take
<i>ārabhā</i>	accusative	starting with, referring to	absolute of <i>√ā-rabh</i> , begin
<i>addhā</i>	accusative	intended for, concerning	absolute of <i>√ad-dh</i> , point to, add
<i>apannibhāya</i>	accusative	sitting beside, comparing	absolute of <i>√apa-ni-dh</i> , put near
<i>apannibhāya, nissāya</i>	accusative	depending on	absolutes of <i>√apa-ni-si</i> , lie down
<i>upādāya</i>	accusative	abstracted to, starting from, <small>lower connection</small>	absolute of <i>√apa-d-dā</i> , take
<i>kāraṇa</i>	genitive	by means of, because of	ablative of <i>kāraṇa</i> , cause
<i>jāpāṇa</i>	accusative	except, besides	caseative absolute of <i>√jāpā</i> , make stand (apart)
<i>dhāra</i>	ablative	for from	locative of <i>dhāra</i> , far

<i>parcya</i>	genitive	because of	ablative of <i>parcya</i> , cause
<i>parica</i>	accusative	because of	adverbial of <i>vpari-i</i> , fall back on
<i>paribya</i>	ablative	from (space and time)	adverbial of <i>vpa-sya</i> , send away
<i>majhe</i>	genitive	in the middle of	locative of <i>majhe</i> , middle
<i>visva</i>	instrumental	separate from, far from	adverbial of <i>vis-vir</i> , separate
<i>satishya, satish</i>	genitive	into, in the presence of	accusative, locative of <i>satish</i> , presence
<i>sandhya</i>	accusative	with reference to	adverbial of <i>vuspi-sya</i> , put together
<i>samip</i>	genitive	near to	locative of <i>samip</i> , near
<i>samukha</i>	genitive	face to face, in presence of	ablative of <i>samukha</i> , face to face
<i>heta</i>	genitive	because of	accusative of <i>heta</i> , cause

6 *samāsa* Compounds

6.1 *samāśapadāni*, Compound Words

(Aggavaṃsa deals with compounds in Chapter 23, from where the selections given here are mostly taken.)

samāśapadāni, words in a compound, are opposed to *vyāśapadāni*, words in separation and to *vākyapadāni*, words in a sentence, as synthetic linguistic processes in general are opposed to analytic. Compounds are characterized by *ekapadatta*, the fact of being one word, and *ekavibhaktitā*, the fact of having one inflection (in relation to other words in the sentence). The final member of a compound, and hence the compound as a whole, is usually declined as an *-a* stem, with number, case and gender depending on the context. Usually a compound is related syntactically to other words in the sentence as a single unit. There are, however, many exceptions to this rule.

tattha diviḍḍhaṃ samasanaṃ: saddasamasanaṃ attasamasanaṃ ca,
compounding is of two kinds, compounding of words and compounding of meanings:
saddasamasanaṃ luttasamāse labbhati, samavābrahmanā ti ādisu, compounding
of words occurs with the elimination (of endings) in compounds such as 'ascetics and
brahmins,'

atthasamasanaṃ eluttasamāse dārenidānaṃ, gavaṃpati ti labbhati,
compounding of meanings occurs without the elimination (of endings), in compounds
such as 'Story of the Remote (Past),' 'Lord of Cows',

Two egregious examples of compounds without the elimination of endings are the words translated as Active and Middle Voice, Sanskrit *paramaṇipada*, *ātmanipada*, Pali *paratāpada*, *attatāpada*, word(s) for another, word(s) for oneself, in which the first elements retain their dative endings. This contrasts with usual forms such as *ātma/atta*, oneself, *para*, (an)other + *bhita*, benefit + Sanskrit *ātma-bhita*, *para-bhita*, Pali *attabhita*, *parabhita*, benefit for oneself, benefit for another

(*saṃāso*) *sabbāvaṇṇo naccasamāso aniccassamāso ti dassetvā*, a compound is by nature either permanent or impermanent.

permanent compounds are

- (i) those with an accessory word (*upapada*) in final position: *kammam karoti* is *kammakāro*, he does a deed → he is a deed-doer, *attato jāto ti attajo*, he is born from oneself → he is a son, and proper names such as *ariṇṇ dameti* is *Arindamo*, he conquers his enemies → (he is) Arindama
- (ii) those with an absolutive (*viśādiyanta*) in initial position, *aññamaññaṃ paṭicca sabbe dhamme uppādeti* *paṭiccasamuppāda*, it gives rise to Existents together, in dependence on each other → (it is) Dependent Co-arising.

impermanent compounds, which are the vast majority, are made up ad hoc, and are characterized by *ekapadatta*, constituting a single word, only temporarily.

6.2 *samāsavidhā*, Categories of Compound

No set of English terms for Sanskrit and Pali compounds is generally accepted, although the Sanskrit words for the three main kinds, *tatpuruṣa*, *karmadhāraya* and *bahuvrīhi* are now in OED as English words. There are eight main kinds of compound:

English term	Pali name	meaning
copulative	<i>dvandva</i>	pair
descriptive determinative (including) numerical	<i>karmadhāraya</i> <i>diṭṭa</i>	[unknown] two-cow
dependent determinative (including) prepositional	<i>sappurisa</i> <i>apasaṅga-nipāṭapubbaka</i>	his man (= the king's servant) beginning with a <i>nipāṭa</i> or <i>apasaṅga</i>
possessive, exocentric, attributive	<i>bahubbhīhi</i>	of whom there is (who has) much rice
adverbial	<i>ajjajjibhāva</i>	(in an) unchanging state
syntactical	[this category comes from western scholarship]	

These eight categories can be reduced to two basic kinds, copulative and determinative:

copulative (*dvandva*) compounds are simple collocations of words.

The category of the determinative can be subdivided thus:

the descriptive (*karmadhāraya*) includes the numerical (*diṭṭa*),
the dependent (*sappurisa*), includes the prepositional (*apasaṅga-*
nipāṭapubbaka),

both kinds can have adverbial (*ajjajjibhāva*) and possessive (*bahubbhīhi*) uses

Copulative compounds:

if the words were uncompounded there would almost always be *ca* / *va*, and/or, to connect them. The compound as a whole can be declined variously: as neuter singular, as singular in the gender of the final member, as plural in the gender of the final member. It is not possible to decide how many persons or things a *dvandva* refers to apart from its context.

copulative compound in the nominative case	members of the compound	meaning
<i>śībhavṛkṣabhiṣṭā</i>	<i>śība</i> + <i>vṛkṣa</i> + <i>bhiṣṭā</i>	lion(s), tiger(s) and leopard(s)
<i>jānapadanagṛaṇā</i>	<i>jānapada</i> + <i>naḥ</i> + <i>grāma</i>	countrypeople and townspeople
<i>jāṛimāṇṣaṇa</i>	<i>jāṛi</i> + <i>māṇṣa</i>	old age and death
<i>ulāyabḥayaṇa</i>	<i>ulāya</i> + <i>bḥaya</i>	rise and fall
<i>pīṭhukhaṇa</i>	<i>pīṭh</i> + <i>ukha</i>	rapture and happiness
<i>dhammaśāstra</i>	<i>dhamma</i> + <i>śāstra</i>	the Teaching and the Monastic Rule
(s) <i>dehānuvāṇā</i>	<i>dehā</i> + <i>anuvaṇā</i>	(she is) young and/but wise
<i>dvitiparā</i>	<i>dvā</i> + <i>ti</i> + <i>parā</i>	two or three bows

Just as a word can be repeated separately in a sentence for various reasons, so also in dvandvas.

samāsama the same (modern South and Southeast Asian English same-same)
gāmagāmena, village by village
punappunāna, again and again

Determinative compounds can be used as nouns, adjectives or adverbs, and are formed from various combinations of parts of speech. They are called determinative because the first member determines or qualifies the second, that is, the first makes the compound as a whole a sub-category of the second. The major subdivision is between Descriptive (*kammadhāraya*) and Dependent (*sappurusa*) Determinatives:

In Descriptive Determinatives the first member describes the second.

The two members of a descriptive determinative would, if used as separate words, be in the same case, unless the first is an adverb and so undeclinable. A goldfish is one kind of fish, dog-tired is one way or degree of being tired, sky-blue is one kind of blue.

pubbapurisa, (former person) ancestor (D I 93),

āṇāṇi Bhagavā uccāsaddam mahāsaddam, the Blessed One heard a high sound, a great sound (Vin II 111), *ucchiṣṣhadakam pi pāṇena mīharanti*, they carried in their bowls water which had been spat out (Vin II 115).

When the initial member is a numeral, it is called *diṅa kammadhāraya* *saṃkhyāpūrvaka kammadhārayasamāsa* *diṅgatanīto* *boṭṭo* *duo garu diṅa*. A *kammadhāraya* compound with a number initial is called a *diṅa*: two cows → two-cows.

saṃsāraḍḍiga tīva: cattaṃ saccāni → *cattasaccāni*, *saṃsāraḍḍiga, dasasambhūti*
akkhevaḷḷāni → *dasasambhūtekkhevaḷḷāni*, a *ḍḍiga* can bring things together (into a
 single concept, declined in the singular neuter), the four truths → fourfold
 Truth, [or] it need not do so, ten thousand world-spheres → ten-thousand-world-spheres
 (declined in the singular or plural, according to the gender of the final
 member).

*ḍḍiga kammaḍḍārasya*s are especially common in referring to lists of psycho-
 physical categories:

<i>tiḷakkhaṇḍa</i>	Three Characteristics
<i>cattasaccāni</i>	Four Truths
<i>pañcakkhaṇḍa</i>	Five Bundles
<i>sāḷayaṇaṇḍa</i>	Six Sense-Bases
<i>sattasamūhapaṇi</i>	Seven Constituents of Awakening
<i>aṭṭhaḍḍakāraṇaṇḍa</i>	Eight Conditions in the World

In **Dependent Determinatives** the first member depends on the second for
 its sense within the compound.

The two members of a **Dependent Determinative** would, if used as
 separate words, be in different cases, and the case of the first would depend
 on the second. A side-door (door-at-the-side) is one kind of door, lost-finding (finding
 loss) is one kind of finding, a crewcut is one kind of cut (itself a synecdoche
 for haircut).

so bhagavā. vijjācarāṇasampanno, lokavidū. parisaddammasāraṇo, that Blessed
 One is... possessed of knowledge and good conduct... a knower of the world(s)... a trainer
 of people in need of training (D I 49),

ñāparibhūto samādhī mahapphalo, concentration developed with morality is of
 great fruit (D II 81).

The final member can be a short word not used outside compounds, such
 as *-ānā* from *√nā*, to know (*kataṇṇā*, 'knowing what has been done' = grateful),
-āhara from *√ahy*, to carry. (*ānāmadabdhāri*, one who bears his last body).

Prepositional compounds (*upasaṅganipātapabbaka*) are so called because
 they are **Dependent Determinatives** whose first element is a preposition or
 verbal prefix which governs the second member. This is the opposite of the

Possessives (*śabubhīḥ*) are not a different kind of compound. They are determinative compounds ending in a noun, which are used and declined as adjectives. They are for this reason also called attributive, and, because as adjectives they necessarily refer to something outside of themselves, exocentric. Whatever is their final member, they almost always follow the -a declension, and as adjectives agree in number, gender and case with the noun they qualify. This means, for example, that a feminine noun at the end of a possessive used as an adjective qualifying a masculine noun becomes masculine, and vice-versa.

khīḷo tbo 'mbi dukkhīṇā dubbhā gataṇḍhaṇā, (the nun Mettikhā says) although I am suffering, weak and with youth gone (Thi 29).

Kondaṇḍo paraddhammo vidaddhammo, Kondaṇḍa is one by whom the Dhamma is attained, and by whom the Dhamma is known (Vin I 12).

sabbam bhedaṇḍariyaṇaṃ evaṃ maccaṇa jīvitaṃ, the end of everything is breaking up, such is the life of mortals (D II 120).

bhīḍaṇḍa jūṭṭamaṇḍa te laḥa parasiṇḍaṇḍa, those in whom the Corruptions have wasted away, full of brightness, have reached nirvana in the world (Dhp 89).

Compounded words can also be used as possessive adjectives by the addition of the suffixes (*īka* or *īya*). This is analogous to English noun compounds made into adjectives by adding the suffix -ed: white-coated, fair-haired, short-tempered, kind-hearted. In Pali sometimes the initial vowel in such adjectives is strengthened to *gaṇa*.

words	compound type	compound	(<i>īka</i> , <i>īya</i>) adjective	meaning
<i>śaṇ + āṇa</i>	prepositional	<i>śaṇāṇa</i>	<i>śaṇāṇīka</i>	with the hair a properly, rightly
<i>gaṇa(r) + āṇa</i>	descriptive determinative	<i>gaṇābhāṇa</i>	<i>gaṇābhāṇīka</i>	leading to rebirth
<i>ka + āṇa</i>	descriptive determinative	<i>kaṇṇa</i>	<i>kaṇṇīka</i>	one who (follows a) bad path, member of another sect
<i>asṭaka + aṇṇa</i>	dependent determinative	<i>asṭakaraṇṇa</i>	<i>asṭakaraṇṇīya</i>	belonging to the Chapter of Eight
<i>śiṇḍaṇḍa + kaṇṇī</i>	dependent determinative	<i>śiṇḍaṇḍakaṇṇī</i>	<i>śiṇḍaṇḍakaṇṇīka</i>	one who talks frivolously, a gossip

* *śiṇḍaṇḍa* is from Sanskrit *śiṇḍa*, horizontal, and means going/foot who goes horizontally, i.e. an animal. *śiṇḍaṇḍa-kaṇṇī*, talk about animals, is used as a synecdoche for unfruitful chatter, gossip.

Syntactical compounds, although a category deriving from western scholars, provides a useful rubric under which to gather compounds of four main types:

- (i) those which have as first member a verb in a form other than an adjectival participle

vivecchadāna is made up of an absolutive from *√vi-cc*, to investigate, consider, and *dāna*, gift. So it means a gift (given) after consideration, a considered gift.

niggaḃhavādīna is an absolutive from *√ni-ḡb*, to restrain, rebuke, with *vāda*, word, and the possessive *-ina* suffix: one who speaks rebukingly, one who speaks in restraint (of others).

- (ii) those which have as first member a past participle governing something outside the compound

idaṃ mayā navamāse addhamācariṇa samanābhāmmāsa katarābhāsaṃ, this is the place where the duties of an ascetic were done by me for nine and a half months (literally This is the place of the doing of an ascetic's duties by me) (Ja VI 588)

so tayā kassitamaggāsa tam geḃaṃ gata, he went to the house by the way she had said (Ja VI 368)

- (iii) those whose members when used separately would require a *ti* clause.

The simplest example of this type is when a letter of the alphabet or a word is cited rather than used, as in *ikāra*, making (vowel-sound) "i"
kālasaddo, the word *kāla* (time).

sādhurammata, considered to be the good, would be *te sādhū te sammata*, they are considered "good"

kusalasāṃkhabhāsaṃ, reckoned as meritorious, would be *kusalā te saṃkhatāyanti*, (people) reckon it to be 'meritorious'.

Some compounds start with the imperative *ehi*, from *√i*, go:

compound	element(s) added to <i>ehi</i>	meaning
<i>ehiṇṇaṇṇa</i>	imperative from <i>√paṇi</i> , <i>paṇa</i> , see + <i>ka</i>	(the Dhamma is) a "come, see!" thing
<i>ehiṇṇadāyika</i>	<i>dhadanta</i> , sir + <i>ka</i>	(a monk invited with the words) "come, sir"
<i>ehiṇṇikkhupabbhejā</i>	vocative <i>dhikkha</i> , monk, and <i>pabbhejā</i> , ordination	the ordination (performed with the words) "come, monk!"

* This refers to the story in the Vinaya that the Buddha first ordained monks with the performative utterance 'come, monk.'

Aggavamsa explains that some compounds which look like Dependent Determinatives are not: e.g. in (*Buddhaṃ*) *saraṇagata*, gone to (the Buddha for) refuge, *Buddhaṃ* is the object of *gata*, with *saraṇa* [neuter, nominative] in a *ti* clause with *ti* elided: *Buddhaṃ saraṇam ti gata*, gone to the Buddha as (one's) 'refuge'.

(iv) those rare cases which contain a *ti* clause:

*anāññātāṃ āsāseṃ ti evaṃ pajāpamassa parattāṃ indriyaṃ anāññātā-
ñāseṃ-i'-indriyaṃ*, 'the faculty which occurs in a person practising (with the
thought) 'I will come to know what is unknown' is the I-will-come-to-know-what-is-
unknown-faculty,

Jotipāle ti nāman Jotipāle-ti-nāman, the name 'Jotipala' is Jotipala-name.

Most compounds cited so far have had only two members, but they can have more than two members, sometimes many more. The analysis of long compounds at every stage breaks them into two parts:

the three-part compound *aditṭhapubbamarasā*, she who had not seen death before, is a Descriptive Determinative, not-seen-before-death, used as a Possessive, by whom death was unseen-before.

a + ditṭha is a Descriptive Determinative with two members, a past passive participle with the negative prefix,

[aditṭha] + pubba is a Descriptive Determinative with two members, *aditṭha + pubba*.

[[a-ditṭha]-pubba] + marasā is a Descriptive Determinative with two members, *aditṭhapubba + marasā*.

The four-part compound *alamkāta-batthi-kkhandha-gata* translated directly is decorated-elephant-back-gone, which is as a whole a Descriptive Determinative (*gata* at the end of compounds rarely means gone. It has prepositional force, meaning on, at, in, etc.):

alamkāta + batthi is a Descriptive Determinative with two members, *alamkāta + batthi*

[alamkāta-batthi] + kkhandha is a Dependent Determinative with two members, *alamkātabatthi + kkhandha*

[[alamkāta-batthi]kkhandha] + gata is a Dependent Determinative with two members, *alamkātabatthikkhandha + gata*

the six-part compound *catur-assa-pokkharani-pupphita-rukkha-pajimaṇḍitaṃ* translated directly is four-cornered-lotus-pond-flowering-tree(s)-made-beautiful. It is a Dependent Determinative used as an adjective.

catur + assa is a *disgu* Descriptive Determinative used as a Possessive, with two members, *catur + assa*

[catur-assa] + pokkharani is a Descriptive Determinative, with two members *caturassa + pokkharani*

pupphita + rukkha is a Descriptive Determinative, with two members *pupphita + rukkha*, contained within

[[catur-assa]pokkharani] + [pupphita-rukkha], a Copulative with two members *caturassapokkharani + pupphitarukkha*,

[[[catur-assa]pokkharani] - [pupphita-rukkha]] + pajimaṇḍitaṃ is a Dependent Determinative, with two members *caturassapokkharanipupphitarukkha + pajimaṇḍitaṃ*

Aggavamsa cites this example of Pali *ādhyas*-style

pavarasurāsutagarudamanujabbujagagandhabbamakujakūṣacumbitaselasenḡhatta-caraso tatthūgato, the Tathagata's feet resounded on rocks which had been gently touched by [lit. 'at'] the tops of head-ornaments (belonging to) magnificent gods and anti-gods, garuda-birds, humans, snakes and celestial musicians

The analysis [from Kacc Be 173-4] is:

surā + asurā + garudā + manujā + bbujagā + gandhabbā is a Copulative with six members

pavarā + [surāsutagarudamanujabbujagagandhabbā] is a Descriptive Determinative

[pavarasurāsutagarudamanujabbujagagandhabbānam] + makujā is a Dependent Determinative

[pavarasurāsutagarudamanujabbujagagandhabbāmakujānam] + kūṣa is a Dependent Determinative

[pavarasurāsutagarudamanujabbujagagandhabbāmakujākūṣa] + cumbita is a Dependent Determinative

[pavarasurāsutagarudamanujabbujagagandhabbāmakujākūṣacumbita] + sela is a Descriptive Determinative

[pavarasurāsutagarudamanujabbujagagandhabbāmakujākūṣacumbitasela] + senḡhatta is a Dependent Determinative

[*pavarasurāṇaragarudamannujabbujagagandhabbamakujakūṭacumbitaselasam-ghaṭṭitā*] + *caranā* is a Descriptive Determinative

[—*caranā* *yassa* *lābhāgatassa*] or *yam pavarasurāṇaragarudamannujabbujagagandhabbamakujakūṭacumbitaselasamghaṭṭitacarano lābhāgato* is a Possessive based on a Descriptive Determinative

7 *iti-sadda* Direct and Indirect Speech

The word *iti*, usually abbreviated to *ti* in Pali, is used as an *avyayibhāva nipāta*, in western terms as an adverb of manner prefixed or, more often, suffixed to the word(s), phrase(s) or clause(s) to which it applies. (When followed by a vowel *iti* can → *iti*, *iti eva* → *eveti*, and also (for reasons not known) *ti eva* appears often in manuscripts as *eveti*). Its most common use is to record words which would in English be called direct speech. Before *ti* vowels are lengthened and *ṃ* → *ṃ*.

sakkā pana, bhante, aññampi diṭṭhva dhamme sandiṭṭhikam samaññaphalaṃ paññāpetum imehi sandiṭṭhikehi samaññaphalehi abbhikkantataraṃ ca paṇṇataraṃ idā ti? sakkā, mahārāja. tena hi, mahārāja, imehi, sādhukam manasi karohi, bhāṣissāmi ti. evaṃ, bhante ti kva rūpā Māgadho Ajātasattu Vedehiputto bhagavāso paccassosi. 'but can you, sir, indicate a visible result of the ascetic life in this life which is greater and more refined than these visible results of the ascetic life?' 'I can, great king. So listen, great king, and pay careful attention (while) I speak.' 'Yes, sir,' agreed the Magadhan king Ajātasattu Vedehiputto (D I 62).

Sometimes the words which occur in the *iti* clause are not intended to be direct representations of speech or thought, but rather the *iti* clause gives the rationale for some action:

andhakāraṃ vā telapajjotanaṃ dhāreyya rakkehiṃanta rūpaṃ dakkhiṃti ti, or might bring a lamp into the darkness, so that those who have eyes will (be able to) see (thinking 'those...') (Vin I 16),

Aggavanīsa (Sadd 317) notes that *iti* has many meanings (*anekatthapabbhedo*), and gives these examples:

hetu, cause, reason: *sappati ti kho bhikkhave tamad rūpaṃ ti vuccati ti āduru*, in such sentences as 'It is vexed, and so it is called 'body,'

parisamāpana, bringing to completion: *tamad i-ko me bhikkhave dhammadāyādā bhavatha mā amudāyādā, attbi me sumbhu anukampā, kinti me sarakā dhammadāyādā bhavessun no amudāyādā ti āduru*, in such sentences as 'therefore, monks, be heirs of the Dhamma, not of material things. I have compassion for you, (thinking) how (exactly) might my Listeners become heirs of the Dhamma, not of material things?'

ādi, beginning with, such as: *iti vā iti evarevā vutthakadassanā patirotta ti āduru*, in such sentences as [following a list of various kinds of entertainment] dispassionate towards unseemly spectacles of such and such a kind,

padattārupariyāya, variation in the meanings of (near-synonymous) words. *Māgandiya ti tatra brāhmaṇassa saṅkheḍa samānāḍa paññatti vohāro nāmanā nāmanam nāmadbriyāṃ virutti vyatījanam abhīlāpo ti āduru*, in such sentences as "Mogandīya" is an appellation, designation, idea, customary term, name, naming, title, manner of speaking, expression, saying for that brahmin'

pakāra, manner: *iti kho bhikkhave sappatibbayo hālo appatibbayo paṇḍito sauppaddāvo hālo anuppaddāvo paṇḍito* [etc.] *ti āduru*, in such sentences as 'thus, monks, a fool is someone from whom derives fear a wise man is someone from whom there does not, a fool someone from whom derives misfortune, a wise man is someone from whom there does not [etc.]'

avadbāraṇa, affirmation: *attbi idappaccayā jarāmaraṇaṃ ti iti puṇṇena soḍ Ananda attbi ti* 'sa vacanīyaṃ, *kimpaccayā jarāmaraṇaṃ iti ce vadēyya jātupaccayā jarāmaraṇaṃ ti* *ko* 'sa vacanīyaṃ *ti āduru*, in such sentences as 'Ananda, were a wise person questioned in this way, "Does old-age-and-death exist because of a specific cause?", he would say "It does." If [the interlocutor] were to speak in this way, "From what as cause is there old-age-and-death?" he would reply in this way "old-age-and-death exists because of birth as cause" [the commentaries contrast this with situations where a question is to be set aside because it cannot be answered]

nidassana, illustration: *attbi ti kho Kaccāna ayaṃ eko anto, n' attbi ti kho Kaccāna ayaṃ dutiya anto ti āduru*, in such sentences as "'It exists," Kaccāna, this is one extreme, 'It does not exist," Kaccāna, this is a second extreme'

A related use is at the beginning of adverbial compounds: *itiKaccāyanaṃ*, thus Kaccāyana

Appendix 1

Pali Grammatical Terms

akammaka	verb without an object, intransitive
akārīgama	augment <i>a</i> used with some past tenses of verbs
akkhara	letter, syllable
aghosa dhansta	voiceless aspirated
aghosa nithula	voiceless unaspirated
ajjatanī	sonant
antaṭṭha	semi-vowel
attanopada	middle voice
nithapūraṇa rupāta	particle which fills out the meaning of a sentence
adhikarapa	locative case
anajjatani	imperfect
(an)abhihita	(un)expressed (agent or object)
anuttara-, aniyatakāla	not restricted to a specific time (applies to imperative and optative)
apādāna	ablative case
appadhānaṅga	whose gender is subordinate, adjective
abbhāsa	reduplication
abhiudheyya-lūga	whose gender is that which it signifies, noun
avadhū	ablative case
avyaya	indeclinable
avyayibhāva	adverbial compound
asatva	not denoting a substantial existence (i.e. which could be the subject of a sentence)
ākhyāta	verb
ādhāra	locative case

ālapana	vocative case
āmantaṇa	vocative case
arhiliṅga	feminine gender
utrama purisa	last (third) person = I, we
upayoga	accusative case
upasaṅga	preposition, verbal prefix
ekavaṇṇa	singular
okāsa	locative case
oṭṭhaya	labial
kaṇṭhaya	guttural
kartā	grammatical and logical subject of active verb, logical subject of passive verb
kamma	object of a verb
kammakattā	an agent who is (also) an object
kattukamma	secondary agent of causative verb
kammakattulocariyāpāda	verb which expresses an object-agent (reflexive)
kammuno kīriyāpāda	passive voice
kammadhāraya	descriptive determinative compound
karuṇa	instrumental case
kāra	letter, syllable (e.g. <i>lakāra</i> = the letter 'la')
kāraka	factor of action
kārita	causative
kāla	tense
kālāṇpattu	conditional
kicca	'to be done', future passive participle (gerundive)
kīṭanta	words with a suffix (from the list beginning with) <i>ki</i> (participles, absolutes and infinitives)
kīriyāvisesa	adverb
kīyā, kīriyā	action of a verb
kīriyāvisesaṇa	specification of the action of the verb, esp. adverb

gāṇa	verbal class, metrical group
guṇa	intermediate strength in vowel gradation
guṇanāma, guṇapada	word for a quality, adjective
guṇupada	word for that which has qualities, noun
ghoṣavā dhanīta	voiced aspirated
ghoṣavā sūhula	voiced unaspirated
carutthi	dative case
chaṭṭhi	gerutive case
taṭṭhi	instrumental case
niddhita	secondary derivative
tappurisa	dependent determinative compound
tiluṇa	palatal
romanta	infinitive
tumicchaccha	with the meaning wanting (for oneself), desiderative
tvāḍiyanta	indeclinable (past) participle, gerund, absolutive
ḍantaṭṭa	dental
ḍigu	numerical compound
ḍutiyā	accusative case
dvanda	copulative compound
dvikamuṇaka	(verb) with two direct objects
dhātu	verbal root
dhāturūpakasadda	denominative
napuṃsakaliṅga	neuter gender
nāma	noun, adjective, pronoun, numeral
nāmanāma	noun
nārikā	nasal
niggahita	nasalization, the letter ṇ
nupāta	particle, including conjunctions, adverbs
nussaka	ablative case

paṇṇatta	nominative case
paṇṇaya	verbal suffix
paṇṇipattina(kāla)	present (time)
paṇṇamī	imperative mood; ablative case
paṇṇesdha	negative, privative, prohibitive
paṇṇanaputisa	first person of verbs = he, she, it, they
paṇṇamā	nominative case
pada	word, syllable, phrase, sentence
padhānalinga	whose gender is superordinate, noun
parussapada	active voice
parokkhā	perfect tense
pātipadaka	nominal theme
puthuvacana	plural
pubbalariyā	gerund
pūraṇa	filler
pūraṇapada nipāta	particle which fills up a sentence, without expressing a specific meaning
purisa	person
pullāṅga	masculine gender
bahubbihi	possessive, exocentric compound
bahuvacana	plural
bhāva	state, simple notion expressed by verb
bhāvakarīyāpada	verb which expresses a state-of-being, impersonal passive
bhāvanapūṇṇaka	adverb (in neuter singular)
bhaviṣṣanti	future tense
bhumita	locative
maṇḍhanaputisa	second person = you
maṇḍa (= nuora)	the length of time it takes to pronounce a short vowel
maṇḍhaja	cerebral, retroflex
lakṣa	verbal tense or mood (according to the Pāṇinian scheme)
liṅga	gender; nominal stem

vācchaliṅga	whose gender is that of the word which it qualifies, adjective
vaṇṇa	phonetic
vattamāna	present tense
vaḷkya	sentence
vācogadhapada	(type of) word contained in language
vikappana	disjunction (e.g. <i>ut</i>)
(no)vikarapa(-paccaya)	verbal suffix
vibhatti, vibhattyanta	inflectional suffix, for nouns and verbs
visesana	specification, e.g. adjective or some genitives
vuddhi (vṛddhi)	greatest strength in vowel gradation
vyāḥjana	consonant
vyaya	inflection
saṁyoga	conjunction (e.g. <i>as, pi</i>)
sakamṇaka	verb with one or more objects
sakāra	syllable
saṁkhyā	number
saṁkhyāpadhāna	cardinal number used as a noun
saṁkhyāpūraṇa	ordinal number
saṁkhyeyyapadhāna	cardinal number used as an adjective
sattamī	optative mood; locative case
sadda	word
saddasārtha	grammar
sandhi	conjunction of final and initial letters, or of letters within a word
saḥḥanāma	pronoun, pronominal adjective
saṁāsa	compound
saṁuccaya	conjunction (e.g. <i>as, pi</i>)
saṁpadāna	dative case
saṁbandha	genitive case
sambodhana	locative case
sara	vowel
sāma	genitive case
suddhakattukiriyāpada	verb which expresses an agent pure and simple
suddhakattā	an agent pure and simple

hakāra	spirant
hiyattani	imperfect tense
hetukattukuriyāpada	verb which expresses a causal agent (= agent of a causative verb)
hetukattā	agent of causative verb

Appendix 2

English Grammatical Terms

ABSOLUTE CONSTRUCTIONS

The word *absolute* is from the Latin *absolutus*, which means both separate from (absolute constructions being grammatically separate from the sentence) and complete (absolute constructions being complete in themselves). A construction is *absolute* if

- (i) it contains a non-finite verb forms, usually -ing or -ed (excluding the infinitive), or is verbless
- (ii) it has an explicit subject which is not identifiable with anything in the main clause, and
- (iii) it is not introduced by a subordinator

In spoken English, absolute constructions are restricted to a few stereotypes such as *God willing*, *weather permitting*, *present company excepted*. Formal or written English can make them up *ad hoc*: *retirement only a few years away*, *he decided to increase his pension payments*; *there being no further discussion*, *the jury voted*; *those objections notwithstanding*, *they went ahead as planned*.

ADJECTIVE

The word *adjective* is from *ad-iacere*, thrown or placed next to. Adjectives can be single words, phrases or clauses. Older European grammars often classed adjectives with nouns, under the names *noun adjective* and *noun substantive*.

Adjectives answer one of the questions: *What kind is it?* *How many are there?* *Which one is it?* They can be formed in different ways:

as simple words: green, tall

derived from or identical to nouns: golden, quizzical, silver

derived from verbs, especially the present and past participles: smiling, escaping, beaten, guided.

Adjectives can be:

attributive, placed before what they qualify: He is a skilled plumber

postpositive, placed after what they qualify: This needs a plumber skilled in repairing central heating pipes.

a predicative complement: Her brother is skilled in many kinds of plumbing.

Words classified as nouns are often used as adjectives (more precisely, they are used, like adjectives, as attributive modifiers): house → house-boat, tractor → tractor-driver, mouse + dropping (verb → noun) → mouse-dropping chili (a Thai chili), studio → studio apartment.

However, adjectives can have comparative and superlative forms (big, bigger, biggest) whereas nouns used as adjectives, or adjectives derived from nouns, cannot: a studio apartment but not *a studioer apartment, a golden cup but not *a goldener cup.

Adjectives can be modified by an adverb, whereas nouns used as adjectives cannot: a very good car but not *a very sports car

When an adjective qualifies a pronoun it almost always follows it: those present at (the play), but not *present those; anyone worthy (of respect), but not *worthy anyone. Occasional exceptions can be found.

When an adjective is used postpositively it can be seen as a short version of a clause (the only thing likeable in this = the only thing which is likeable in this). Used as predicates they follow the verb, which will be the copula or a linking verb. A verbal phrase containing a participle used adjectivally usually follows the noun.

ATTRIBUTIVE PRECEDING	PREDICATIVE	ATTRIBUTIVE FOLLOWING
a well-done steak	the steak is well-done	I prefer my steak well-done
[What was this big thing?] I don't know, it was a big something	something is big (I don't know what)	something big
this easier task (if possible)	this task is easier	(do you want) a task easier than that?
tired women (during pregnancy)	women feel tired	women tired (by pregnancy should try to rest)

her smiling face	her face is smiling	her face smiling with joy
------------------	---------------------	---------------------------

Words which look like adjectives may not be adjectives;

In the sentence *This woman is like an angel* the word *like* is an adjective, but in *This woman dances like an angel* it is an adverb. Accordingly, in translation into Pal: the first would require an adjective for *like*, agreeing with *woman* in case, number, and gender, whereas the second would require an undclinable word used adverbially.

Some pronouns are identical in form, but not in function, to pronominal adjectives, as *this/these* in the following: *This is a book* (pronoun), *This book is mine* (pronominal adjective), *Whose books are these?* (pronoun), *These books are John's* (pronominal adjective).

If the comparison of adjectives is counted as an inflection, then adjectives can also decline, with *-er* and *-est* in regular forms and unpredictable changes in irregular forms:

fast →	faster →	fastest
big →	bigger →	biggest
good →	better →	best
bad →	worse →	worst

ADVERB

Adverbs qualify—i.e. they describe, modify, intensify, limit, etc.—verbs, adjectives, other adverbs, phrases and clauses. They express relations of place, time, circumstance, causality, manner, or degree. They can be derived from other words, standardly by using suffixes such as *-ly*, or they can be independent words, which are often identical in form to adjectives or prepositions. The derived class is open, as new instances can be freely added, but the non-derived class is closed. Adverbs can qualify:

verbs: He runs quickly; They walked clockwise round the park.

adjectives: They are more interested in books; She is extremely beautiful.

adverbs: He drives too fast; You spoke very clearly.

clauses: We will probably have left by then; Frankly I haven't the faintest idea

Other suffixes are seen in words such as homeward(s), crab-fashion, lengthways, American-style.

Some adverbs join phrases or clauses: also, consequently, finally, hence, however, indeed, instead, likewise, meanwhile, nevertheless, next, nonetheless, otherwise, still, then, therefore, thus

Adverbs can be classified in many different ways. One common way is:

adverbs of time answer the question when? then, now, formerly, earlier, later, yesterday, sometimes

adverbs of place answer the question where? there, here, in front, behind, somewhere, upwards, downwards

adverbs of manner answer the question how? happily, easily, loudly, softly, painfully, gladly

adverbs of degree answer the question how much? excessively, insufficiently, quite, scarcely, very, wholly, etc.

Like adjectives, adverbs can have comparative and superlative forms. Regular forms use -er and -est or the auxiliaries more and most.

fast → faster → fastest, slow → slower → slowest, quietly → more quietly → most quietly, thoroughly → more thoroughly → most thoroughly

Some irregular forms good → better → best, bad → worse → worst, little → less → least

Many adverbs do not have comparative and superlative forms: almost, extremely, nearly, rather, too, etc.

ANALYTIC / SYNTHETIC LANGUAGES AND PROCESSES

Analytic languages predominantly (never completely) express syntactic relations within sentences by the use of small words or particles, while synthetic languages use such means as inflection and the use of compounds. English is a predominantly analytic language. Pali is a predominantly synthetic language. Languages which are predominantly analytic use on average only slightly more than one morpheme per word. Vietnamese has been estimated to have 1.06 morphemes per word. Predominantly synthetic processes, as are found in some Native American and Siberian languages,

combine morphemes into single words which can be as long as, and equivalent to sentences. Pali compounds, unlike English, can have many members.

Although English is predominantly analytic, with roughly 1.68 morphemes per word, it also has synthetic processes:

	ANALYTIC	SYNTHETIC
PRONOUNS	the hair of the dog	the dog's hair or dog hair
PRONOUNS	Whose person does this belong to?	Whose is this?
ADJECTIVES	not able to be found like a child, like an infant	unfindable childlike, infantile
COMPOUNDS	a stop for the door a place to walk on the side (of the road)	a doornop a sidewalk
VERBS	walk → will walk say → used to say	walk → walked say → said

What is often cited as the longest word in English, *antidisestablishmentarianism*, has eight morphemes: *anti-dis-e-stab-lish-ment-arian-ism* (the number might vary according to the view taken of the etymology of *establish*). An analytic equivalent could be *opposition to the view that the church should be made to stand no more as the church of state*. This sentence has seventeen monosyllabic constituent words.

ARTICLES

Articles are two: definite *the* and indefinite *a/an*, pluralized as *some*. Questions of when and how articles are used or omitted are very complex, but since there are no articles in Pali it is not necessary to go into them here. As will be seen immediately by anyone trying to translate from a language like Pali, which does not use articles standardly, they can have a considerable influence on meaning. Traditional grammar has sometimes classed articles with adjectives, specifically with demonstrative adjectives; modern grammars sometimes treat them as determiners. Some regularities are:

Definite: the

The definite article refers to a specific individual or group, who or which is or are subject to some kind of pragmatic or conceptual identification:

Have you fed the cats? (i.e. our cats, the ones we are supposed to feed, etc.)

An unidentified animal climbed the Eiffel Tower yesterday. By late afternoon the beast had reached the fourth level (i.e. the individual previously referred to).

She likes to lead men by the nose (i.e. the only one, actual or metaphorical, they have)

Indefinites: a/an (some)

a is used before consonants, a tiger, a mountain, and consonant-sounding vowels, a European,

an is used before vowels, an elephant, and vowel sounds, an hour

The choice between a and an depends on the word immediately following, not on the noun qualified by the article: a big elephant, an enormous cat, an extremely small dog

The indefinite article is used for any member of a group: a dolphin, a teacher, an Indonesian

Definiteness, however, can be a difficult quality to decide, and on occasion, in the singular, a and the may be interchangeable, or replaced by other words:
A person / The person / Any person / Anyone / Everyone who wants to learn grammar must have stamina.

People who want to learn grammar must have stamina

perhaps: The people who want to learn grammar must have stamina;

but not: Some people who want to learn grammar must have stamina.

There are many specific rules relating to count versus non-count nouns, specific names (countries, languages, meals, geographical phenomena, etc.) where articles of either kind are necessary, possible, or impossible.

ASPECT

Aspect, unlike TENSE, does not concern the point in time at which the action of the verb occurs but whether, from the point of view of the speaker, it is incomplete or complete. The incomplete is also called continuous, progressive, imperfect, and the complete is also called perfect. There is also a third aspect, the indefinite, habitual, or simple. The incomplete and

complete are used with past, present, and future tenses, but the indefinite is only used with the present tense.

There are four sub-divisions of aspect in each of the three tenses, past, present, and future:

past simple	We bought a car.	Birds sang.
past continuous	We were buying a car.	Birds were singing.
past perfect	We had bought a car.	Birds had sung.
past perfect continuous	We had been buying a car.	Birds had been singing.

present simple	We buy a car.	Birds sing.
present continuous	We are buying a car.	Birds are singing.
present perfect	We have bought a car.	Birds have sung.
present perfect continuous	We have been buying a car.	Birds have been singing.

future simple	We will buy a car.	Birds will sing.
future continuous	We will be buying a car.	Birds will be singing.
future perfect	We will have bought a car.	Birds will have sung.
future perfect continuous	We will have been buying a car.	Birds will have been singing.

In many cases the simple present expresses the indefinite habitual aspect and the present continuous must be used to express present time: We buy a car (every three years) but We are buying a car (now). Birds sing (as a general truth, whereas dogs bark), but Birds are singing (now). You hurt my feelings (whenever we discuss that issue), but You are hurting my feelings (now).

Note that the PRESENT PERFECT and PRESENT PERFECT CONTINUOUS tenses sound like past tenses, but are not. We have bought a car refers primarily to a present condition of us, viz. having completed the action of buying a car, usually but not necessarily in the recent past. We have been buying a car likewise refers to a present state, viz. our having begun but not yet completed the action of buying a car. For any verb X, the present perfect or perfective aspect means, (I am (you are, etc.) now in the condition of having X-ed. In Pab, past passive participles are used frequently as adjectives with present verbs, and while the appropriate translation will depend on context, the

principle that such participles do not specify time without an auxiliary or an obvious inference from context is an important one.

BAHUVRĪHI

A compound composed of an adjective and a substantive so as to form, principally, a possessive adjective, like the word *bahuvrīhi* itself, which means much-rice, and is used as an adjective, much-riced, i.e. well-off, also generally, forming a compound that is a part of speech different from its head member. They are sometimes called Possessive.

In English, such noun compounds are often made into adjectives by adding the suffix *-ed*: white-coated, fair-haired, short-tempered, kind-hearted. These are straightforwardly adjectives. There are also many genuine bahuvrīhis, which do not alter the last member when used as adjectives:

BASED ON KARMADHĀRAYA	BASED ON TATPURUṢA
free-range (eggs)	labelfront (house)
blackmarket (goods)	seaside (fun-fair)
slow-motion (film)	pothuck (dinner)
east-coast (accent)	bedroom (table)
uptown (restaurant)	trashcan (lid)
wing-song (voice)	blue-ice (cookies)
fast-forward (button)	bird's-eye (view)

CASE

Case is the inflection of a declined word which expresses its relation to another word or words in a sentence. It is not central to English but it is to Pali. Pali has eight cases, which require different endings to a word. English usually translates these with the use of prepositions. There are three cases in English:

- 1 The subject or the subjective case, used for the subject of a sentence and the complement of the verb to be or other linking verb.

2. The object or the objective case, which itself has three forms, as
 - (i) the direct object of a verb
 - (ii) the indirect object of a verb,
 - (iii) the object of a preposition.
3. The possessive case, which indicates relations, typically of ownership or belonging, but also of other kinds.

In the subject and object cases, nouns do not change their form

SUBJECT	VERBAL PHRASE	DIRECT OBJECT	INDIRECT OBJECT	PREPOSITIONAL OBJECT
The vicar	sent	a letter	to Miss Brown	by courier
The letter	was sent	Miss Brown		
Miss Brown	refused to send	a letter	to the vicar	by any method.

but pronouns do:

SUBJECT	VERBAL PHRASE	DIRECT OBJECT	INDIRECT OBJECT	PREPOSITIONAL OBJECT
He	sent	a letter	to her	by courier
It	was sent	her.		
She	refused to send	one	to him	by any method.
Who	sent	what	to whom	and how?

The possessive case in nouns is marked either by their use as adjectives preceding another noun, as a separate word or compounded, or by the use of apostrophe and/or the suffix *-s*.

ADJECTIVAL OR INFLECTED FORM	PREPOSITIONAL EQUIVALENT
train driver	driver of trains
watchmaker	maker of watches
sorcerer's apprentice	the apprentice of the sorcerer
John's cat	the cat owned by John
children's toys	toys of/for children
the Smiths' house	the house of the Smiths

In pronouns there are inflected forms for which prepositional equivalents are rarely used.

ADJECTIVAL OR INFLECTED FORM	PREPOSITIONAL EQUIVALENT
my watch, your garage	the watch of (belonging to) me, the garage of (belonging to) you
his comb, her toothbrush	the comb of (belonging to) me, the (toothbrush of (belonging to) her
our distress, their profit	the distress of/to us, the profit of/for them
whose is this book?	to whom does this book belong?, who possesses this book?

CAUSATIVE

The category of causative is not used very often in expository accounts of English grammar, although it is common in linguistic analysis. Causative is a syntactic and not semantic category: different kinds of instigation of action are covered by the term. He smashed the glass, She got her brother to go, I'll have a plumber come, etc.

There are three main ways to form a causative:

- (i) when an intransitive verb can also be used transitively, the transitive use is its causative:

The bell rang → You rang the bell; The dog hides → I hide the dog; The wood split in two → I split the wood; She is worried about money → Financial problems worry her

- (ii) in a few cases, the causative is formed by inflecting the verb

The tree falls → I fell the tree (= cause it to fall)

The carpet lies on the floor → We lay the carpet on the floor (= cause it to lie).

The temperature rises → She raises the temperature (causes it to rise).

They sit down → I seat them at the table (= cause/invite/etc. them to sit).

Causative verbs can be formed, sometimes ad hoc, by adding a suffix to a noun or adjective: stiff → stiffen, loose → loosen, harmony → harmonise, winter → winterise, null → nullify, code → codify

- (iii) the majority of causatives are formed by using an auxiliary verb, such as make, get, have, let

The tree fell → He made the tree fall.

An electrician came → I got an electrician to come.

She left early → We let her leave early.

They ran to the store → We had them run to the store.

There are many verbs which might qualify as auxiliaries in a causative or quasi-causative construction: allow, assist, convince, employ, encourage, force, help, hire, inspire, let, permit, require, etc. Different verbs and different kinds of object require different constructions:

She can make the computer work, She gets the computer working, She has her computer fixed, She had the store fix the computer, she allows him to look at her computer, etc.

There can be double causatives:

The doctor came → I had the doctor come → My wife had me have the doctor come.

Prices might rise → She might raise prices → Circumstances might make her raise prices.

The dead man hung from the tree → The vigilantes hanged the man from the tree →

Hatred made the vigilantes hang the man from the tree.

CLAUSE

A clause has, explicitly or implicitly, a subject, and a predicate containing a finite verb. A phrase has no finite verb, and lacks either a subject or a predicate, although it may contain a clause which does. A clause can be either a main (independent) clause, i.e. = a sentence, or a subordinate (dependent) clause.

[Some linguists hold that there can be non-finite clauses, with an infinitive preceded by to, gerunds ending in -ing or past participles ending in -ed: To start you off let's try 100mg a day, Reading books is her great passion, Fatigued by the heat he had a siesta. Traditional grammar, followed here, sees these as phrases.]

A main clause can itself constitute a sentence, but a subordinate clause cannot, since it is always connected and subordinate to a superordinate main clause. Because main clauses can stand alone they are also called independent. Subordinate clauses, because they cannot stand alone, are dependent. Subordinate clauses are introduced by a word which connects them to the main clause, such as a subordinating conjunction, an interrogative or relative pronoun. Their grammatical function can be that of noun, adjective or adverb.

AS NOUN:	
<p>Why she left then puzzles me.</p> <p>His main failing is that he does not recognize his failings.</p> <p>Whoever tries to learn an ancient language will face many challenges.</p> <p>Where we will be tomorrow is anyone's guess.</p> <p>She said nothing about what she saw.</p> <p>I will give it to whomever deserves it.</p>	
AS ADJECTIVE:	AS ADVERB:
<p>The dog that we saw yesterday is dead.</p> <p>Children who live in slums are unfairly disadvantaged.</p> <p>They saw the boy who later disappeared.</p> <p>I like to drink coffee which is strong and sweet.</p> <p>No-one can predict the day when death will arrive.</p>	<p>If she comes I will ask her.</p> <p>They were late because the traffic was bad.</p> <p>After I came home I fell straight asleep.</p> <p>Did you come here so that you could learn grammar?</p> <p>When the going gets tough the tough get going.</p>

COMPOUND

(see also SAHAYRĪKĪ, KARMAHMĀRAYA, TATPURUṢA)

In English grammar the word compound is used in a number of ways which are not relevant to Pali. These include:

COMPOUND SUBJECT	My father and I went fishing.	Cadets Smith, Jones, and Wilson spoke first.
COMPOUND OBJECT	I caught a carp and a perch.	They told a wild and improbable story.
COMPOUND VERB I (two verbs + conjunction)	He tried but failed.	We are hoping and praying she will come back.
COMPOUND VERB II (verb + auxiliary)	We had hoped to learn it.	They will have been studying for three years.
COMPOUND SENTENCE (two clauses + conjunction)	She may come tomorrow, or maybe she won't come till next week.	

The relevant sense for Pali is that in which compound refers to a sequence of words put together to form a single syntactic and semantic unit, in one of three ways

- (i) as one word: bluebird, downtown, dragracing, pipedream, smokescreen, dogbody
- (ii) with a hyphen: well-intentioned, hump-backed, get-together, put-down, go-between
- (iii) as two words functioning as one: milk shake, pest control

The choice between them is not obligatory: fastfood, fast-food and fast food are all acceptable as compound nouns or adjectives: I don't like fastfood; This is a fast-food restaurant; Let's get fast food

English uses such compounds with more frequency than is sometimes recognized, and makes them from a wider range of parts of speech than do Palī and Sanskrit, but they are not treated as a separate category of grammar and not subjected to systematic analysis. Beginners in Palī and Sanskrit often find compounds difficult, but English speakers have in fact, like Molière's M. Jourdain and prose, been speaking compounds all their lives.

ELEMENTS OF THE COMPOUND	USED AS	EXAMPLES
noun + preposition + noun	adjective or adverb	face-to-face
noun + adverb	noun	passer-by
noun + adjective	adjective	dy-dye, dog-toed, worldwide, godlike
noun or verb + noun	noun or adjective	bathroom (cabinet)
noun + verb	noun	rain do
adjective + adjective	adjective	hot-hot, swelling*
adjective + verb + adjective	adjective	happy-go-lucky
adjective + noun	noun or adjective	golden bowl, old hat (idiot), grandfather (clock)
adverb or adjective + agent noun	noun	newcomer, oldtimer
adverb + adverb	adjective	upside-down, inside-out
adverb + verb	noun	underpass
adverb + adjective	adjective	long lost, hard-won, newborn, well-paid
adverb + noun	noun	overview, wellwisher
pronoun + noun	noun	she-dog, he-man
verb + noun	noun	cell-girl, jump-roper
verb + noun	adjective	lock-locks
verb + preposition + noun	adjective	fly-by-night
verb + preposition/adverb	noun	hide-out, farewell, go-between, put-on
preposition + noun	adjective	underage

* this was originally two adjectives, which became understood later as verb + adjective

CONJUGATION

The word conjugation comes from a Latin word meaning 'join,' and refers to the joining together of all verbal forms deriving from the same root, according to their different tense, mood, and person. Verbs, as also nouns and pronouns, have two numbers: singular and plural. Those verbal forms which are not normally used as any other part of speech are subject to conjugation, which means they must be marked, explicitly or implicitly, for PERSON, NUMBER, and one or more of TENSE, ASPECT and MOOD. They are in either the ACTIVE or the PASSIVE VOICE, and can be CAUSATIVE. English has two classes of verb: (i) the regular or weak, and (ii) the irregular or strong.

(i) In regular or weak verbs, there are only three forms of conjugation.

(i-a) adding -s to the base verb in the third person singular present tense:

walk → walks, build → builds

(i-b) adding -ing to the base verb to make the present participle and gerund, and sometimes doubling the final consonant (less so in American than British English):

walk → walking, build → building, travel → traveling or travelling

(i-c) adding -ed or -d to form the simple past tense and past passive participle, sometimes changing final -d to -t, and sometimes doubling the final consonant:

walk → walked, build → built, travel → traveled or travelled

(ii) In irregular or strong verbs the present participle is always formed with -ing, but there are many other kinds of conjugation. The first person singular is usually the same as the infinitive or base form.

INFINITIVE	FIRST PERSON	THIRD PERSON	PRESENT PARTICIPLE	PAST TENSE	PAST PARTICIPLE
grow	grow	grows	growing	grew	grown
speak	speak	speaks	speaking	spoke	spoken
do	do	does	doing	did	done
be	am/are	is/are	being	was/were	been

CONJUNCTION

Conjunctions can be used to join words, phrases and clauses. They can be divided into three groups: co-ordinating conjunctions, subordinating conjunctions and paired conjunctions:

Co-ordinating conjunctions are: and, but, for, nor, or, so, yet. They co-ordinate

words: She is slight yet strong.

phrases: I like going to the movies and reading books.

clauses: I love eating durian but it's difficult to find in Peoria.

In a.) cases they must come between what they conjoin.

Common subordinating conjunctions are: after, although, as, because, before, how, if, once, since, than, that, though till, until, when, where, whether, while.

They co-ordinate clauses, and often, but not always, come between the clauses they conjoin:

Once this course is over I'll never study linguistics again.

We don't watch television because it's so commercialized.

They can also join phrases to clauses:

While talking to her he could forget his financial problems.

I always feel uneasy when driving in New York.

Some paired conjunctions are: both ... and, either ... or, neither ... nor, not only ... but also, so ... as, whether ... or.

They can conjoin

words: You seem both arrogant and frightened.

phrases: They will be either sleeping in the dorm or studying in the library.

clauses: It makes no difference whether you come with us to the store or go out for a walk by yourself.

There are also conjunctive adverbs, which join two clauses. Some of them are:

also, consequently, finally, furthermore, hence, however, incidentally, indeed,

instead, likewise, meanwhile, nevertheless, next, nonetheless, otherwise, still, then,

therefore, thus.

These are distinguished from conjunctions because they need a semi-colon when used by themselves:

He told me not to go, but nevertheless I think I will. He told me not to go; nevertheless, I think I will.

We should go get a pizza first and then go to the movie. We should go get a pizza first; then we can go to the movie.

DECLENSION

The word *declension* derives from a Latin word meaning *bend*, and refers to variation in the form of a noun or pronoun, according to their different cases, or case-relationships with other words. The declension of nouns and pronouns involves three variables, which only appear clearly in Pronouns.

NUMBER (singular or plural), *he/she/it* or *they*

GENDER (masculine, feminine, neuter) *he* or *she* or *it*

CASE (subject, object, possessive), *he* or *him* or *his*

DEPENDENT DETERMINATIVE (compound); see TATPURUṢA

DESCRIPTIVE DETERMINATIVE (compound); see KARMADHĀRAYA

DIRECT SPEECH

Direct Speech presents actual or presumed words or thoughts of someone, using inverted commas. The tense and pronoun of the quoted speech remain those used by the reported speaker:

He said, 'I don't have the money, but he did.'	You said, 'I don't have the money, but you did.'
He says, 'I don't have the money, but he does.'	You say 'I don't have the money, but you do.'
He will say, 'I don't have the money, but he will.'	You will say, 'I don't have the money, but you will.'

DVANDVA

Dvandva or Copulative compounds in English are not usually made of more than two members, A + B: twenty-two, thirty-three; gray-green, blue-black, lopsy-topsy

GENDER

Gender is rare, and in modern English always natural, that is, the words denote things which are themselves of the gender. This is unlike many languages, such as French or Pali, where words denoting non-gendered things or ideas are assigned a grammatical gender. In English there are the pronouns *he, she, it* (and their cases), and agent nouns such as *governor/governess, master/mistress, waiter/waitress*.

GRAPHEME

A grapheme is a written or other recorded symbol. The relationship between graphemes and phonemes in English is extraordinarily variable:

fantasy/phantasy cool/chemist, chiropractor/chair, thought/thou, scoff/cough, mud/blood

American and British spellings afford many examples: *center/centre, colour/color, plow/plough*

George Bernard Shaw invented the word 'ghoti' to highlight this: it is pronounced *fish* (gh as in enough, o as in women, and i as in any word ending in -tion, e.g. ignition)

INDIRECT SPEECH

Indirect speech converts actual or presumed words into a clause following a verb and the conjunction *that*, which can be explicit or implicit. In indirect speech tense and mood are determined by the perspective of the reporting speaker.

He said (that) he didn't have the money, but he did.	You said (that) you didn't have the money, but you did.
He says (that) he doesn't have the money, but he does.	You say (that) you don't have the money, but you do.
He will say (that) he doesn't have the money, but he will.	You will say (that) you don't have the money, but you will.

There are also indirect questions: *I wonder whether she will come; He did not know when the party was to begin.*

It is possible, particularly in narrative fiction, to use a mode of expression which is halfway between direct and indirect speech, when the narrator gives what purport to be a person's thoughts or words, but from the narrator's point of view:

She glanced around the conference room. The balding man in the corner would have to be watched carefully, but the woman on the left could be trusted.

In direct speech this would be: She glanced around the conference room and thought "The balding man in the corner will have to be watched carefully, but the woman on the left can be trusted."

In indirect speech: She glanced around the conference room, and thought that the balding man in the corner would have to be watched carefully, but that the woman on the left could be trusted.

INFINITIVES

The infinitive is so-called because it is unlimited or unspecific to any person, number, tense, etc. It has more uses in English than Pali, and consists of the base or root of the verb, with the preposition *to*, used as an infinitive particle, which can be omitted in certain cases. The root is the form listed in the dictionary and is usually identical to the first person singular of the present tense (a notable exception being the verb *to be*). Infinitives and infinitive phrases can take direct and indirect objects, and be used as nouns, adjectives or adverbs:

	infinitive is
To love one's children is the best thing in life.	a noun, the subject of the sentence
The best way to be happy is to forget about it.	a noun, the subject-complement
I don't want to sleep right now.	a noun, the object of the verb want
She is studying Pali to understand the texts better.	a noun (dative of purpose) or an adverb modifying study
Gourds to eat are better than ornamental gourds.	like ornamental, an adjective modifying the noun gourd
I prefer the train to travel to work.	an adjective modifying the noun train
She is eager to please.	an adverb modifying the adjective eager

Infinitives can be active or passive: I want to see the Eiffel Tower and The Eiffel Tower is easy to see. Passive infinitives with an auxiliary + past participle, to be done, to be killed, are often used to translate one of the uses of the Pali future passive participle, also called a gerundive.

With auxiliary verbs and some others, often of perception, the infinitive form can be used without the preposition to. For example, auxiliary verbs usually come immediately before their infinitive:

We can (could) go; You had better try; I may (might) sleep; He must buy some new shoes; They need not worry; She shall (should) give that some thought; He will (would) study more if he had time; We dare not try

Verbs, especially of perception, usually place the object between the main verb and the infinitive:

He feels the rain fall on his head; I heard the police car give chase; She listens to the choir sing; They watch the sun fall over the sea; Didn't you notice him say that? She will see you arrive; I like to smell the coffee brew; I helped him pack

INFLECTION

English retains some forms of inflection, but it is not a central category in English grammar, apart from historical philology. It is, however, vital in Pali. Inflection comes from a Latin word meaning *bend*, and refers to modification of the form of words to express different grammatical relations into which they enter. There are two forms of inflection: declension and conjugation. In modern English, nouns, pronouns (and perhaps the comparative and superlative of adjectives) are subject to declension, verbs to conjugation. All other words are uninflected.

INTERJECTION

Interjections are, literally, thrown between, but also in front of, words, phrases, clauses and sentences with no grammatical relation to them. Their purpose is usually to convey emotion, and/or to serve as fillers, and they may or may not have any semantic content. Oh! has no meaning in the dictionary and little anywhere else outside of a specific context, phrases such as Excuse me; Well let's see, are rarely meant literally. Interjections are prone to changes in fashion, as any dictionary entry will show: OED, for example, has such old

expressions as Maryl Fiddlesicks! Some swear words, of four or more letters, are perennial favorites.

KARMADHĀRAYA

A compound in which the first member describes the second, as highway (adjective + noun), steamboat (attributive noun + noun). Such compounds are called Descriptive Determinative. They can be formed from various combinations of parts of speech. The first member determines or qualifies the second, that is, the first makes the compound as a whole a sub-category of the second - a goldfish is one kind of fish, dog-tired is one way or degree of being tired, sky-blue is one kind of blue.

COMPONENT WORDS	COMPOUND USED AS	EXAMPLE
adjective + noun	noun or adjective	blackbird, quackdew
adjective + adjective	adjective	clean-shaven, equally-clean
adverb + adjective	adjective	slow-moving
noun + adjective (companion)	adjective or noun	canary-yellow, sky-white

METATHESIS

The transposition of sounds or letters in a word, such as in British → American English centre → center, metre → meter, or in Sanskrit *jimbā* (crooked) → Pali *jimba*.

MOOD

Mood refers to kinds of conjugation which express the function for which the verb is used, e.g. as a statement, command, wish, counterfactual supposition, etc. Traditional Grammar, based on Latin, has three moods or modes INDICATIVE, IMPERATIVE and SUBJUNCTIVE:

The **INDICATIVE** is the most widely used mood. It expresses statements, predication, opinions etc. in any of the three tenses: You studied Pali. You study [are studying] Pali. You will study Pali.

The **IMPERATIVE** is used for commands, requests, etc. Its form is identical to the second person indicative, used without a pronoun: Study Pali!

THE **SUBJUNCTIVE** is used for an action or state as conceived (and not as a fact). It expresses a wish, command, exhortation, or refers to a contingent, hypothetical, or prospective state of affairs. *Were she to study Pali, it is achievable that she study Pali. Would that she study Pali. If she were to have studied Pali.*

A mood sometimes seen as a sub-category of the **SUBJUNCTIVE** and sometimes as a separate category is the **OPTATIVE**. As its name suggests it is used to express wishes. In Pali the mood standardly called **OPTATIVE** is used for many of the functions classed in English as **SUBJUNCTIVE**.

MORPHEME

A **MORPHEME** is the smallest unit of language perceived to be meaningful. Words can have more than one morpheme, as in *act-or/act-less, treat-ment, child-like, in-conceiv(e)-able, dis-like, un-convinc(e)-ing*, a word of one or more syllables can be a morpheme, as in *cat, dog, are, happy*, a single letter can be a morpheme, as is the plural marker *s*, in *cat-s, dog-s*.

NEGATION

Negation is effected

- (i) with words, by a negative (from Latin *negō*, deny, refuse), or privative (from Latin *privō*, deprive, prevent) prefix or suffix. Logically, negation is the mere denial that something is characterized in some way, whereas privation is the assertion that something is deprived of or without something formerly or properly possessed. Grammatically both can denote simply the absence of some quality.

Examples: *ab-normal* (not normal), *a-cephalic* (having no head), *de-contaminate* (remove contamination), *dis-inherit* (deprive of inheritance), *in-applicable* (not able to be applied), *mis-appropriate* (appropriate improperly), *non-appearance* (failure to appear), *un-compromising* (without compromise), *hope-less* (lacking hope), *smoke-free* (smoking not permitted). Some words have more than one negative: *immoral* = *amoral* (both = not moral), some words with negative form have no positive counterpart: *disheveled, unhelpful*. Sometimes negatives are compounded: *ne'er-do-well*.

- (ii) with words, phrases, clauses or sentences by negatives such as *no* (adjective), *not* (adverb), *nothing* (pronoun), *never* (adverb), etc.

Examples: phrases can use both absolute negatives, not understanding grammar, no big deal, never ceasing, nothing to the contrary, none of the bears, etc., and also words which are loosely or proximately negative, hardly over 13 scarcely adequate. Clauses and sentences are usually marked for negation by not, which can be abbreviated to n't in some auxiliary verbs (isn't, daren't, doesn't, don't, haven't, mightn't, wouldn't, etc.), or by another word, often an adverb or pronoun: I have seldom seen such a bad grammar.

In simple sentences such as it is raining or it is not raining, the negative and positive clauses are straightforwardly opposed in meaning. More complex negations often depend on word order, and the positive versions will be different — specifically did not say that ≠ I did not say that specifically. The relation between grammatical and logical negation can be ambiguous, particularly in written English where intonation cannot be used: the positive counterparts to I did not see my mother yesterday are many: but my brother did, but I spoke to her on the phone, but — saw my father, but I saw her today.

NON-CONJUGATED VERBAL FORMS

Of the verbal forms which do not conjugate, some decline and some do not. Participles are used as adjectives, and hence as nouns: the going rate, the dear departed. They decline as adjectives or nouns, all these comings and goings. Infinitives are undeclinable, however used: to read books is good, she likes to read.

NOUN

The word *noun* comes from Latin *nomen*, meaning *name*. Older European grammars often classed nouns with adjectives, under the names *nomen substantivum* and *nomen adjectivum*.

A word or group of words is used as a noun, noun phrase, or noun clause if it can function as

- (i) the subject of a sentence: The plumber arrived.
- (ii) the object of a verb: We need a plumber.
- (iii) a predicative complement: Her brother is a plumber.

Nouns can be classified by type:

Common (shared by many things): table, chair, wristwatch, mountain, type, example

Proper (belonging to an individual or specific group): Penelope, the Bulls, Saturday, the Triads

Concrete (objects of sense-perception): rock, ocean, elephant, crossroads, stink,

Abstract (objects of thought): compassion, wonder, difficulty, memory, democracy

Collective (denotes a group): pride (of lions), tribe (of people), committee, team

Countable: cat, dog, hope, problem, universe, spoon

Non-countable: courage, arrogance, hydrogen, kitchenware, education (Non-countable nouns are sometimes pluralized, as a shorthand for 'lands of' or 'forms of'. His various arrogances can be traced to the same source. The store has various kitchenwares.)

Many words which are normally classified otherwise can function in the same way as nouns, and there are noun-phrases and noun-clauses:

SENTENCE	USUAL CLASS OF THE NOUN
The Blues won the championships.	adjective
The ifs and outs of this are beyond me.	prepositions
The ifs and buts in the argument make it difficult to follow.	conjunctions
Going to the dentist makes me afraid.	verb (participle used as gerund)
The Ayes outnumber the Nays 51 to 9 [= those who voted Yes or No].	interjection
To err is human, to forgive divine.	verb (infinitive)
Their farewells were soon made.	verb + adverb compounded

NUMBER

There are two numbers, singular and plural. (Sanskrit, but not Pali, has a further number, the dual, used for two people or things, in any of the three persons.) Number is most often seen by the addition of the suffix -s in the plural, cat → cats, dog → dogs, with differences in pronunciation, cats, dogs, and orthography, hoof → hooves, pony → ponies. There are other suffixes, child → children, ox → oxen. Plural can also be shown by vowel changes, woman → women, mouse → mice, tooth → teeth.

NUMERAL

It is essential in grammar to distinguish between **NUMBER**, which refers to singular and plural, and **NUMERALS**. Numerals are divided into cardinal and ordinal numbers, both of which can be used as nouns or adjectives.

Cardinal means *principal or chief*, and is applied to members of the series 0, 1, 2, 3, etc. When used as nouns, cardinals are usually common nouns, answering the question *how many?* They are therefore called counting numbers. There is a sub-category sometimes called nominal, as in things like zip codes or competitors in a race, where the number acts as a name: *Seventeen is way behind the others*.

Ordinal refers to an order or place in the series *first, second, third, etc.*

	CARDINAL	ORDINAL
NOUN	Three threes are nine. She's in her late twenties. Chicago, Illinois 60637	the fifth of November three-fourths an interval of a third
ADJECTIVE	fourteen elephants a hundred and one Dalmatians	the third man second-best

OBJECT

The word *object* derives from Latin, meaning *thrown in front of* or *in the way of*, and it is used for a word, phrase, or clause immediately dependent on or 'governed by', a verb. Like *subject* it is a spatial metaphor, suggesting that objects are what verbs meet in the course of completing their action. The first thing they meet (logically, not necessarily in order of words) is a direct object, and if they meet something to which or for which the direct object is intended, this is their indirect object. The direct object is the person or thing receiving the action of a transitive verb; the indirect object is the person or thing to whom or for whom the action of a verb is done. *She tells a story* is a complete sentence, where *story* is the direct object of the verb *tells*. In answer to the question *to whom?* it might be expanded to *She tells a story to her children*, where *her children* is the indirect object. Word order is irrelevant to the

grammatical relationships: *She tells her children a story* is, depending on context, identical, but it is also easy to imagine contexts in which the same words, with the same grammatical relationships, would serve a slightly different purpose: *To her children she tells a story, (but to others she says nothing).*

Another way of saying this is that the direct object receives the action of the verb, and the indirect object receives the direct object.

When the indirect object precedes the direct object, it is likely that prepositions such as *to* or *for* will be omitted:

SUBJECT	VERB	DIRECT OBJECT	INDIRECT OBJECT
We	give	money	to charities
I	cooked	ten cucumbers	for the bishop
They	contribute	their misfortunes	to witchcraft

SUBJECT	VERB	INDIRECT OBJECT	DIRECT OBJECT
She	won't tell	them	any secrets
He	gave	a dog	a bone
I	told	the audience	a few jokes

Less commonly, a verb may take an indirect object alone, although there will be a direct object implicit. *She told me. We give to charities regularly.*

PARTICIPLE

Participles are so called because they participate in the nature of both verbs and adjectives. They are used with auxiliary verbs in verbal phrases, have tense, and, in transitive verbs, can govern direct and indirect objects. In English there are two participles, usually called present and past, though more accurately continuous/imperfect and complete/perfect.

- (i) The present is formed by adding *-ing* to the verb, which loses a final *e*, and may double a final consonant (there are differences between British and American English in this regard):

VERB	PRESENT PARTICIPLE	USED VERBALLY	USED AS ADJECTIVE	USED AS NOUN
go	going	The company is going to the dogs.	The company is a going concern.	Going to the pawnshop now is not wise.
travel	traveling (US; travelling)	He was traveling to Paris.	He was a traveling salesman.	Traveling light is the best.
sell	telling	She is selling him off.	That was a selling remark.	She is giving him a good telling-off.

- (ii) While the present (continuous) participle in -ing is regular, the past (perfect) participle admits of much variation. In weak/regular verbs both past tense and past participle are formed with the suffix -ed, sometimes with alterations in spelling, as when verbs end in -y. Sometimes -ed can become -t.

reject → rejected, upholster → upholstered, try → tried, pay → paid, deal → dealt,
 spell → spelled or spelt

In irregular/strong verbs, many different inflections are possible:

VERB	PAST TENSE	PAST PARTICIPLE
speak	spoke	spoken
grow	grew	grown
burst	burst	burst
come	came	come
ring	rang	rung

The past tense in both transitive and intransitive verbs is finite, in the active voice:

In the sentence *The play moved her* the past tense *moved* is transitive, i.e. takes a direct object (*her*) and is finite in that it includes reference to the time, relative to the present, when the action of the verb is done. The intransitive verb *rise* does not take a direct object, so one cannot *rise something* or be *risen* by something. So in the past tense there is the finite form *The dough rose*.

But the past participle in

(i) transitive verbs is non-finite and in the passive voice:

The past participle *moved* can be used for any time but only in the passive voice: She *was moved* by the play, She *had been* / *is* / *will be* / *will have been* / etc. *moved* by the play.

(ii) intransitive verbs is also non-finite but must be in the active voice:

The past participle *risen* can be used for any time but only in the active voice: The dough *has* / *is* / *will be* / etc. *risen*.

PARTICLE

Particle, from Latin *particula*, a small part, is used for various small, uninflected words, such as the negative particle *not*, the infinitive particle *to* (to think, to walk), and for many adverbs and prepositions that combine with verbs to form phrasal verbs (turn off, give up, care for). The term pragmatic particle is sometimes used for fillers and discourse markers which have little or no meaning: oh, well, yes, no, you know, actually, anyway.

PERIPHRAISIS

The word means circumlocution, and can be used in the same way. In grammar a periphrastic construction has some form of the simple verb and an auxiliary, as distinct from a formation from the verb-stem alone.

PERSON

There are three persons, which denote or indicate

- (i) the person(s) speaking (first person: I/we)
- (ii) the person(s) spoken to (second person: you)
- (iii) the person(s) or thing(s) spoken of (third person: he/she/it/they).

(Greek grammarians called such persons, which include the impersonal *it*, *prosopon*, masks, which was translated into Latin as *personae*.)

PHONEMES

Phonemes are the smallest units of sound perceived as significant to meaning in any one language. Naturally these vary greatly between languages and

between dialects of the same language. It is said that languages can contain from 2 to 25 vowels, and 5 to more than 100 consonants. English has at least 13 vowel-sounds and over 30 consonant-sounds, despite the fact that the standard alphabet taken over from Latin has 5 vowel- and 21 consonant-graphemes.

The word *bat* has three phonemes, /b/ /æ/ /t/, the last of which distinguishes it from *bad*, /b/ /æ/ /d/.

The word *pit* has three phonemes, /p/ /ɪ/ /t/, the second of which distinguishes it from *pot*, /p/ /ɒ/ /t/.

PHRASE

A **PHRASE** is a word or grammatically linked group of words lacking a finite verb, which fulfils the syntactic function of a noun, adjective or adverb in a clause or sentence.

A **VERBAL PHRASE** is either the whole predicate of the sentence without the subject, or a verb with an auxiliary verb or verbs.

A **PHRASAL VERB** has a preposition as part of its meaning.

Single words can, analytically, be called phrases, but these examples use groups of words:

NOUN PHRASES	ADJECTIVE PHRASES
The MARK BROTHERS made funny movies.	This water is (as fresh) as mine .
I like the MARK BROTHERS .	Men with big hats look silly.
ROMANTIC LOVE is a wonderful thing.	She feels excited about the coming year.
ADVERB PHRASES	PREPOSITIONAL PHRASES
Quite honestly, I don't know what an adverb phrase is.	Adjective: A bird in the hand is worth two in the bush.
She can run extremely fast.	I'm feeling under the weather.
They get up very early in the morning.	Adverbial: He put the gun back on its case.
There's nothing new under the sun.	
VERBAL PHRASES	PHRASAL VERBS
The cat sat on the mat.	See how she blowers !
The cat was sleeping.	The plane touches down .
People in glass houses shouldn't throw stones.	I can't stand that cat.

PREDICATE VER SUBJECT

PREPOSITION

Prepositions are so called because in Latin, from where the term derives, and also in English, they standardly come before that to which they apply. There are also post-positions, which are included in the same category. Prepositions, which can be single words or phrases, express a relation between some part of a sentence and what is called the Prepositional Complement. The Prepositional Complement is typically a noun or noun phrase, a nominal clause beginning in a *wh*-word, or a nominal clause using the present participle *-ing* form:

COMPLEMENT CLASS	PREPOSITION	COMPLEMENT
<i> noun</i>	The fruit is in They drove all over He left in search of	the bowl. the country. enlightenment.
<i> noun phrase</i>	I like to go to We must struggle against He worked for the sake of	football games dishonest politicians. his children's education.
<i> wh- clause</i>	They will dress up as Bitterness was evident throughout About	whatever character you want what she said what will she be speaking?
<i> -ing forms</i>	You can only achieve that by He is surely above She works full-time in addition to	working hard doing something like that doing all the housework.

Words used as Prepositions can also be used as adverbs, and adjectives:

WORD	USED AS PREPOSITION	USED AS ADVERB	USED AS ADJECTIVE OR IN ADJECTIVE PHRASE
<i> across</i>	She came across the room.	How long is it to get across?	In today's crowdword the action clues are hard.
<i> between</i>	Santa Barbara is between Los Angeles and San Francisco.	Such a distance lies between us.	The seven-week period was hard in Europe.
<i> down</i>	The skier fell down the hill.	Can you come down?	The accused was arrested on the down train.
<i> over</i>	She is over the moon about it.	How soon can you come over?	The party will soon be over.

PREFIX

Prefixes, which may or may not be found as independent words, are usually combined with words without hyphenation. Prefixes are placed before what they apply to, suffixes after. They perform several semantic functions.

FUNCTION	PREFIX	EXAMPLES
reversative, privative	de-	descenter, desegregate, debug
	dis-	disappear, distrust
	un-	unravel, unplug, unshow
pejorative	mal-	malfunction, maltreat
	mis-	misinterpret, misjudge, misplace
degree, size	co-	co-drive, cooperate, coexist
	hyper-	hyperventilate, hyperbolic
	out-	outclass, outgrow, outlive
	over-	overact, overestimate, oversimplify
	super-	superheat, superimpose, superpose
	under-	undercut, underused, undervalue
opposition, rivalry	contra-	contraindicate
	counter-	counterattack, countercharge
place, relation	inter-	interbreed, intersite, internationalism
	sub-	subedit, submerge, subserve
	trans-	transmigrate, transplant, transship
time, sequence	fore-	forecast, foreclosing, forewarn
	pre-	prearrange, preexist, prefabricate
	re-	rearrange, rebroadcast, recall

PRONOUN AND PRONOMINAL ADJECTIVE

Pronouns (the word is from *pro-nomen*, in place of a noun) are words which substitute for or refer to nouns, noun-phrases, noun-clauses, or even whole sentences. Where nouns and most adjectives describe their referent, pronouns and pronominal adjectives simply point to it.

Pronouns function in the same way as nouns, and pronominal adjectives in

the same way as adjectives. In English pronouns can be personal, demonstrative, relative, interrogative, indefinite, possessive and reflexive. Pronominal adjectives, also called determiners (see below), can be demonstrative, relative, and interrogative.

CATEGORY	PRONOUN	ADJECTIVE (DETERMINER)
PERSONAL	I, you, he, she, it, they	
DEMONSTRATIVE	this, that, these, those This is a big cat. I like these, but not those.	this big cat I like these apples but not those oranges.
RELATIVE	who, whom, whose, which, that I like speeches which are short. The girl to whom I spoke	I liked it, which looking surprised me. It depends whose car it is.
INTERROGATIVE	who, whom, whose, which, what What do you want? Whose is it?	What car do you want? Whose car is it?
INDEFINITE ¹⁾	anyone, anything, whoever, whatever Do you want anything? Whatever you say.	Any way is good. Whatever way you want.
POSSESSIVE	mine/my, your/your, his, hers/ her, its, ours/our, theirs/ their This coat is mine. Hers is the blue coat.	My coat is this one. Her coat is blue.
REFLEXIVE/INTENSIVE	myself, yourself, himself, herself, itself, ourselves, themselves He did it himself. We named ourselves. I gave myself two days.	[Intensive] myself saw it happen. I saw the Dean herself.

[¹⁾ There are other indefinite pronouns, many of which can also be used, sometimes with slight changes, as adjectives/determiners: all, another, any, anybody, anyone, anything, each, everybody, everyone, everything, few, many, nobody, none, one, several, some, somebody, someone.

Personal pronouns are so called because they refer to the three persons, singular and plural, of the verb.

Demonstrative pronouns and adjectives are so called because they point to things, verbally. English *this* usually points to something close by, *that* to something farther away, in fact or in thought.

Relative pronouns relate a part or all of a subordinate (relative) clause to a main clause. That to which they refer is called the antecedent, whether or not they precede or follow the relative clause.

Interrogative pronouns ask questions: Who said that? Whose car has been stolen?

Indefinite pronouns do not refer to a specific antecedent: Whoever wishes to enter here must be a mathematician. Irwise whomever (singular, whoever plural) you want. Anything will do.

Possessive pronouns indicate possession, belonging, etc.

Reflexive pronouns refer back to the subject of the sentence or clause.

Intensives place greater emphasis on what immediately precedes them.

Personal and relative pronouns are among the very few words which decline in English. Only the third person singular has gender. The third person singular retains the three genders, masculine, feminine and neuter, of Greek, Latin, German, etc.

SUBJECT	I	you	he	she	it	we	they	who
OBJECT	me	you	him	her	it	us	them	who, whom*
POSSESSIVE	my	your	his	her	its	ours	their	whose

* the use of the object-case, accusative ending -m is fast disappearing from modern English.

In the following examples of relative pronouns, the antecedent and the relative pronoun are underlined. In the final two examples, the antecedent is the whole main clause.

I am the one who said that.

We are the people who did that.

This is the person whom you saw.

These are the people who you saw.

The police chief, whose authority was threatened, ordered his men to fire.

The protesters, whose only crime was to sit in the road, were fired on.

Our teacher, in whom we all give thanks, has announced his retirement.

Large pay rises, for which we all hope, are rarely to be had.

He finally smiled, which made me glad.

The potatoes were black, which made us anxious.

Relative clauses function for the most part as adjectives, modifying a noun, a noun phrase, or sometimes a whole clause. That which they modify is called the antecedent:

The woman who gave me the book.

There are many people who would like to do that.

I saw the woman crying, which made me sad.

Choosing between an adjective and a relative clause is a matter of style rather than semantic difference:

The brown table is large and square or The table which is brown is large and square.

Both sentences have the form X is Y , and both can be analyzed (a) X is Y (b+c).

In the first sentence (a) is the adjective brown; in the second it is the relative clause which is brown.

In traditional grammar, pronominal adjectives were so called because they function as adjectives. Some modern linguists prefer to subsume them into the wider category of determiner, along with other adjectives, the articles *a/an*, *the*, and numerals. Examples are: *all*, *another*, *any*, *both*, *each*, *enough*, *every*, *few*, *many*, *no*, *several*, *some*. A numeral used attributively or predicatively with a noun is a determiner: *one grammar is enough*, *this person is first in line*. Other words analogous to the sequence of numerals also function as determiners: *former*, *last*, *latter*, *next*, *previous*, *subsequent*, etc. It is easy to distinguish between a pronoun and a determiner: pronouns can be replaced by nouns, determiners cannot: *This is a nice cat* → *Felix is a nice cat*, but *I like this cat* → **I like Felix cat*.

SENTENCES

A sentence has, explicitly or implicitly, a subject, and a predicate containing a finite verb (i.e. one which has past, present or future tense). Some linguists think that the subject-predicate structure, in the more general form of Topic-Comment, is a universal structure of language: the subject/topic picks out something from the world, and the predicate/comment says something about it. Both subject and predicate can be single words or phrases or clauses. Sentences are most easily defined by punctuation: they begin with a capital letter and end with a full stop (period), a question mark, or an exclamation mark.

A sentence is called:

SIMPLE if it has one main clause but no subordinate clause: *The king died yesterday.*

COMPOUND if it has two or more main clauses joined by a coordinating conjunction, comma or semi-colon but no subordinate clause: *The king died yesterday and today the queen died of grief.*

COMPLEX if it has one main clause and one or more subordinate clauses: When the king died, the queen, who loved so him dearly, died of grief.

COMPOUND-COMPLEX if it has two or more main clauses with one or more subordinate clauses: The king, who reigned for forty years, died yesterday and today the queen, who loved him so dearly, died of grief.

SUBJECT AND PREDICATE

The word *subject* derives from Latin, meaning *thrown under*, and like the concept of substance (*stand under*), it is a spatial metaphor of supporting or grounding something, in this case a sentence. The word *predicate* derives from Latin, meaning *to speak forth, proclaim, assert*. In relation to sentences and at its simplest, it means everything else in a sentence other than the subject. Sometimes it is restricted to the main verb and its object or complement.

SUBJECT	PREDICATE
Birds	sing
Most birds	sing in the morning
Cats and bears	like eating fish
The brownish, mangy dogs	searched for food in the trash
Whoever wants to learn Fall	must work long and hard

The subject can be implicit, as in imperative sentences: the subject of *Get out of here!*, *Pass the salt*, *Think carefully!*, is *you*. The subject or predicate can be omitted in questions and answers:

Who poisoned Mr. Jones? Mr. Smith.

What did Mr. Smith do? Poisoned Mr. Jones.

In both cases the answers are shortened forms of *Mr. Smith poisoned Mr. Jones*.

There are sentences in which the grammatical subject of the verb is not the real subject. The previous sentence was an example. Its subject is *sentences* and not *there*. Some sentences can have a grammatical subject but no real subject: *It is raining*, *It is difficult to learn Grammar*. Buddhists would say that this is true of *I am thinking*.

SYNTACTICAL COMPOUNDS

Syntactical compounds are those where one or more of the constitutive members is in a syntactic form other than that of substantive (that is, it is not a noun, adjective, pronoun, numeral): a Johnny go-lightly, an eat-you-can-eat lunch, a yes-man, a go-getter

TATPURUSHA

A compound in which the first element qualifies or determines the second, while the second retains its grammatical independence as noun, adjective, or participle. *Bookcase* consists of a substantival attribute + substantive. Such compounds are called Dependent Determinative. They can be formed from various combinations of parts of speech, except that the first member cannot be an adjective or adverb. The first member determines or qualifies the second: side-doors are one kind of door, fact-finding is one kind of finding, a crewcut is one kind of cut (itself a synecdoche for haircut).

CASE OF FIRST ELEMENT	ELEMENTS OF THE COMPOUND	EXAMPLES
adverbial	noun + adjective	all-knowing
instrumental	noun + noun	handball, football
dative	noun + noun	table-cloth, wine-glass, shower-curtain
ablative	noun + noun	orange-juice, moonlight
genitive	noun + noun	kitchen-door, pony-tail, waterfall
locative	noun + noun, noun + adjective	backdoor, basketball, homespun

TENSE

Tense refers to the finite forms of a verb, which indicate past, present, or future time. Strictly speaking, English verbs have only two tenses, past and present, as only they are formed by inflecting the verb; other tenses, including the future, have to be formed with auxiliary verbs. An auxiliary (helping) verb helps the main verb to function as a finite verb.

PAST	PRESENT	FUTURE
We sold two shells.	We sell two shells.	We will sell two shells.
She felt unwell.	She feels unwell.	She will feel unwell.
They left.	They leave.	They will leave.

VERB

The word *verb* derives from Latin *verbum*, meaning word in general, but also the subcategory of words expressing action, as opposed to *nomen*, name or noun. The dichotomy was derived from Greek *rhema*, saying, and *onoma*, naming. Verbs have transitive and intransitive forms. The word transitive is from Latin, meaning carry over or move (as in English transit).

Transitive verbs express actions which pass over to an object, needing a direct object to complete their sense.

Intransitive verbs express actions which do not pass over to an object, and which cannot take a direct object. They can also refer to events or states of being.

Many verbs in English, and in Pali, can be used transitively and intransitively. In the following sentences a direct object is necessary to complete the sense of the transitive verb, whereas in sentences with intransitive verbs nothing in addition to the subject and verb is necessary grammatically. In both cases adjuncts may contain vital semantic information, but are not necessary to syntax.

SUBJECT	PREDICATE		
	TRANSITIVE VERB	DIRECT OBJECT	ADJUNCT
The book	moved	me	to learn.
He	enjoys	cycling	at night.
Compassion	heals	all wounds	however slowly.
She	has	(the) courage	of a lion.
We	will deliver	a	tomorrow.
Too much sticky rice	makes	people	fat.

	INTRANSITIVE VERB	ADJUNCT
She	sleeps	very soundly
	moved	to Guatemala last year.
They	worry	too much.
The noble	stopped	immediately
We	arrived	at the meeting very late.

There is a well-known story about the 18th century English lexicographer Samuel Johnson which illustrates the difference between transitive and intransitive verbs. Nowadays the verb *smell* can be used in both ways: *I smell the flower, the flower smells nice*. At that time, however, in Johnson's view, it could only be transitive. He arrived at a party and took off his overcoat, at which the hostess remarked *Dr. Johnson, you smell*. He replied *No, madam, you smell, I think*.

Intransitive verbs also express events, *Mistakes happen; The king died; Under Mussolini the trains ran on time*; or states of being, *I am sick; She is becoming old; We feel unloved*. The last three examples contain a subject complement, a word deriving from Latin meaning *fill up or complete*. A complement is any word, phrase, clause, or mixture of them which completes any other word, phrase, clause, or mixture of them, and makes it or them a complete syntactic unit of the relevant kind. Subject complements usually follow the verb *to be*, or other linking verbs such as *appear, become, feel, seem, smell*, etc. The verb *to be*, when used in this way, is called the copula, which in Latin means to fasten together. The subject complement can be an adjective, a noun, an adjective phrase, or noun phrase:

	ADJECTIVE	NOUN	ADJECTIVE PHRASE	NOUN PHRASE
be	Our car is <i>tilt</i> .	This is <i>madness</i> !	She is <i>very clever</i>	We are <i>old-fashioned</i> grammarians.
seem	They <i>seem rich</i> .	She <i>seems (to be) the spokesperson</i> .	You <i>seem overly cautious</i> .	It <i>seemed a good idea</i> at the time.
become	He <i>became tiresome</i> .	This is <i>becoming a nuisance</i> .	I <i>became extremely happy</i>	We <i>became ministers of the king</i> .

VOICE

Voice is an ubiquitous term in modern accounts of English, Pali, and other grammars, but it is more problematic linguistically and historically than it might seem. It is not clear when and why the Latin *ver* came to be so used (the standard earlier terms being *genus* and *significatio*), nor when the use began in Romance languages (German retains *Genus*). It is used to indicate the relationship between the subject of the verb and the action of the verb.

In the active voice the subject performs the action, in the passive voice the subject receives the action:

Active: The thief stole the jewelry.

Passive: The jewelry was stolen by the thief.

Transitive verbs have both active and passive voices, intransitive verbs can only be active. In English the passive voice is made by using the verb to be as an auxiliary, with the past participle of the verb.

Active Transitive verbs can become passive:

I shot the sheriff → The sheriff was shot by me

They bought a house → A house was bought by them

She baked a cake → A cake was baked by her

But Active Intransitive verbs have no passive:

The sheriff died from gunshot wounds → *The sheriff was died from gunshot wounds

The house decayed rapidly → *The house was decayed rapidly

She had seemed to be a good cook before she baked a cake → ?

In analyzing voice, in English and Pali, a useful distinction can be made between the grammatical subject and the logical subject.

The active voice of a verb is that in which the logical subject of the action is the same as the grammatical subject of the verb: in *The woman cooks the rice*, the woman is the logical and grammatical subject.

The passive voice of a verb is that in which the logical object of the action is made the grammatical subject of the sentence. In *Rice is cooked by the woman* rice is the logical object, that which receives the action of the verb, but it appears as the grammatical subject, while the logical subject, the woman, is made into a grammatical adjunct. Adjuncts are not syntactically necessary: *The jewelry was stolen* is a complete sentence, however important the adjunct in *The jewelry was stolen by Brian Cartwright* might be in practice. Thus:

Active voice		
agent	verb	object
The woman	cooks	rice.
grammatical subject		grammatical object
logical subject		logical object

Passive Voice		
patient	verb	agent
Rice	is cooked	(by) the woman.
grammatical subject		grammatical adjunct
logical object		logical subject

There are some cases in English where the verb seems midway between active and passive: *The rice cooked, the water boiled, The wood burned.*

In the same way as the active voice, the passive can be used in different moods:

INDICATIVE	past tense	Pak was studied by you.
	present tense	Pak is studied by you.
	future tense	Pak will be studied by you.
IMPERATIVE	May Pak be studied by you!	
SUBJUNCTIVE / OPTATIVE	Were Pak to be studied by you	
	Would that Pak could be studied by you.	
	Pak might be studied by you.	

Appendix 3

Meter

Some technical terms:

chandas - meter, prosody

vitta - meter

gāthā - verse (of four quarters)

pāda - quarter-verse

yati - pause, caesura, marked as ||

matā - measure = *kāla* - instant

varṇa - syllable

gaṇa - group (of syllables)

lahu - light, short syllable =

1 measure, marked as U

garu - heavy, long syllable =

2 measures, marked as —

The study of meter (*vitta*), or prosody (*chandas*), starts from the principles of vowel and syllable length given in section 1.2 concerning the Law of Moraē. The words *mora*, *matā*, and *kāla* all refer to the length of time it takes to pronounce a syllable:

A short syllable is one in which a short vowel is followed by nothing or by one consonant. This is one *matā* and light, *lahu*, and is standardly indicated by the symbol U.

A long syllable is one in which there is a long vowel, or a short vowel followed by two consonants. This is two *matā* and heavy, *garu*, and is standardly indicated by the symbol —.

Many meters have a break, called by the Latin name *caesura*, which is often in meaning as well as in meter, and which is indicated here by the symbol ||

In discussions of Pali meter, especially in older works, one often finds the vocabulary of Greek and Latin meter, where Pali and Sanskrit poetics use syllables as a code:

	SANDESH/DASH	SYLLABLE LENGTH	GREEK NAME	MEANING OR EXPLANATION
groups of 2 syllables	<i>gaṇa</i> or <i>ga</i>	— —	spandee	from a solefeta verse used at drinking rituals
	<i>la ga</i>	U —	iambus	light and playful, from the story of lambé
	<i>ga la</i>	U	truchee	running, tripping
	<i>laḥ uc hi</i>	U U	pyrrhic	from a dance at Pyrrhus
groups of 3 syllables	<i>ma</i>	— — —	moloossus	
	<i>ya</i>	U — —	bacchic	
	<i>ra</i>	U —	crete	
	<i>ni</i>	U U —	anapaest	reversed (dactyl)
	<i>la</i>	— — U	anobacchic	opposite of bacchic
	<i>ja</i>	U — U	anphibrach	short at both (ends)
	<i>bha</i>	U U	dactyl	finger, with 3 joints: long, short, short
	<i>ne</i>	U U U	tribrach	3 short (syllables)
group of 4 syllables	<i>a</i>	U U U U	procereumatic	inciting, animating

* There seems to be no code-syllable(s) for this *gaṇa*. The *Varadaya* calls it either *abhalala*, wholly short, or *abhalaba*, all short.

There are two ways in which the number and length of syllables in each line constitute a recognized meter:

(i) syllabic (*varṇavṛtta*) meters are defined by both the order and length of syllables (*varṇa*). For example, the *apavarga* variety of the eleven-syllable *rufibhūḥa* meter has four groups (*gaṇa*): short-long-short, long-long-short, short-long-short, long-long U — U | — — — U | U — U | — —. This is an invariable form.

(ii) quantitative (*mātāṛvṛtta*) meters are defined primarily by the number of measures (*mātrā*), although there may be secondary rules in individual meters concerning the number and/or order of syllables in certain groups. For example,

In both kinds of meter:

- an initial vowel followed by two consonants can be counted short
- a short final vowel can be counted long

any syllable can be shortened (*rytākā*) or lengthened (*dhātākā*) because of the meter (*metri causa*).

Some examples:

The easiest meter, which is by far the most common in Pali and Sanskrit texts, is usually known by the Sanskrit name *śloka*. This means literally 'verse' in general, but is applied to one kind of *anustubh* (Sanskrit *anustubh*) meter. Each *śloka* must contain four feet (*pāda*) of eight syllables, and the only restrictions on syllable length are in the fifth, sixth and seventh places. In its basic form there are two patterns allowed: U — U, short-long-short, or U — —, short-long-long. A further restriction is that whichever pattern is chosen for the first *pāda*, the other must be chosen for the second *pāda*, and then the third must be the same as the first and the fourth the same as the second, and so on. The same pattern of feet within stanzas must then be repeated.

U — — U — U

ñāṇaṃ samadhiṃ paññā ca vimutti ca anuttaraṃ
morality, concentration, wisdom and unsurpassed release

U — — U — U

anubuddhā ime dhammā Gotamena yasaṃsa
have been awakened to by the renowned Gotama.

U — — U — U

Iti Buddho abhināya dhammaṃ akkhaṃsi bhikkhunaṃ
Knowing this, he told the monks the Dhamma

U — — U — U

dukkhaṃ' antakaro Saṭṭhā cakkhumaṃ parinibbuto
the Teacher, ender of suffering, he who sees, who is completely quenched
(D II 123)

The following lines use three varieties of the 11-syllable *rupubh* (Sanskrit *rupubh*) meter. The first and third are in *indaviṇṇa*, — — U | — — — U | — — — —, the second is in *upaviṇṇa* — — — U | — — — U | — — — —, and the fourth is in *apaviṇṇa*, U — — — — U | — — — U | — — — —.

— — — — — U|U — — U| — —

განსვინა ბუდიზმი კაქსიზი

The Buddha went to the Kakuttha river

— u u u u u —

accodisefedikartuppasenemam

which was clear, with pure and pleasant water

— — — — —

ogābi Sattvā naktāntarāpo

(then) the Teacher, his body very tired, bathed

$$U = \bigcup_{i=1}^n U_i \quad \text{with} \quad U_i \cap U_j = \emptyset \quad \text{for} \quad i \neq j$$

පරික්ෂණයට යොමුකරනු ලබන බවයි.

the Tathāgata, with no equal in the world (D II 135).

The following lines use two varieties of the 12-syllable *jagati* meter. The first, second and fourth padas are in *vaṃśastōṭha*, $\bar{U}-U|\bar{U}-\rightarrow U-U-\bar{U}-U-$, and the third is in *madhuryāṇa*, $-\bar{U}-U|\bar{U}-\rightarrow U|\bar{U}-U|\bar{U}-\bar{U}-$.

$$u = v| - \quad \rightarrow \quad u| \quad u = v| - u =$$

tathāgataṃ buddhaṃ aśyāśābhamam

To the Tathagata, the Buddha, who bears the unbearable

$$u \approx \frac{1}{2} \left(\frac{1}{2} + \frac{1}{2} \right) = \frac{1}{2}$$

drugi izdavač: savremeni život

two thoughts occur:

— — — — —

khawo vizekto paribawo nadijto

the first which arises is safety

$$J(u, v) = -J(U \oplus V), \quad U \perp V$$
data vručka datiruje najkasneje

then the second to appear is occlusion (It 32)

The *vetāḷya* meter is quantitative, and has fourteen measures in its first and third lines, and sixteen in its second and fourth. All lines must end with the same two groups long-short-long, short-long (short)*, — ʃ — | ʃ — (ʃ) . The preceding portion of the first and third feet are made up of six measures, that of the second and fourth by eight measures, freely chosen.

*A short final syllable is counted long.

ʃ ʃ — ʃ ʃ | — ʃ — | ʃ —

sapinna yatthā pi saṅgataṃ

Just as what is encountered in a dream

ʃ ʃ — — ʃ ʃ | — ʃ — | ʃ ʃ

paṭibuddho puriso na passati

a person does not see when woken up

— — ʃ ʃ | — ʃ — | ʃ —

evame pi piyāyitaṃ janaṃ

so beloved people

— — — ʃ ʃ | — ʃ — | ʃ ʃ

peteṃ kālakaṭaṃ na passati

a person does not see when they are dead and gone (Sn 807)

The *opacchandrika* meter has 16 measures in the first line and 18 in the second. All lines must end in the two feet — ʃ — | ʃ — — . In the first these are preceded by 6 measures and in the second 8. Thus verse 5 from the Theragāthā.

— — ʃ ʃ | — ʃ — | ʃ — —

yo daddamayo damena danto

He who was hard to tame has been tamed by the taming,

— — — ʃ ʃ | — ʃ — | ʃ — —

Dabba santuṣṣito vitappaṇaṇṇiko

Dabba (the worthy one) is happy, doubts overcome,

UU—UU—U—U—U—

vijitāvi apetabbhāro ho
victorious, with fear gone,

— — — UU—U—U—U—

Dabba so parinibbāto jhitaṭṭho
that Dabba is completely awakened, steadfast.

Further work in Pali meter is hampered by the fact that the terminology used in different sources is both under-developed and inconsistent. For further reading see Appendix 4, Bibliography.

For more than a hundred years the main organization for the dissemination and study of Pali texts in the west has been the Pali Text Society. Their website is pali-text.com

The indigenous Pali grammatical tradition has been studied most extensively in recent times by Ole Pind:

'Studies in the Pāli Grammarians I,' *Journal of the Pali Text Society* vol. XIV, 1989: 33-81

'Studies in the Pāli Grammarians II I,' *Journal of the Pali Text Society* vol. XIV, 1990: 175-218.

'Pāli Grammarians. The Methodology of the Pāli Grammarians,' in *Sauhrdayamāṅgaṭam, Studies in Honour of Siegfried Lienhard on his 70th Birthday*. Stockholm 1995

'Pali Grammar and Grammarians from Buddhaghosa to Vajirabuddhi: A Survey' *Bukkyō Kenkyū* XXVI (Buddhist Studies) 1997 23-88

A list of titles of Pali grammatical works is given in D. L. Barua, 'Some Works on Pali Grammar, Rhetoric and Prosody,' *Indian Culture* 1948-9, 15, 194-202

H. Scharfe. *Grammatical Literature*, vol. V, 2 of J. Gonda (ed.) *History of Indian Literature*. Wiesbaden: Harrassowitz 1977

Modern roman script editions of Pali grammars are sadly few. Pride of place must go to

H. Smith, *Saddantīṭṭi*, Lund: C.W.K. Gleerup, 1928-66 (6 vols.), republished in 3 vols. London: Pali Text Society 2001

Kaccāyana, the standard textbook in Asian Pali curricula, traditional and modern, has been edited at least three times:

James D'Alwis, *An Introduction to Kaccāyana's Grammar of the Pali Language*. London: Williams and Norgate 1863

E. Senart made an edition and partial translation in *Journal Asiatique 6^e serie* Tome XVII, 1871: 193–540 (also published separately).

S. C. Vidyabhusana, *Kaccāyana's Pali Grammar (edited in Devanagari characters and translated into English)*. Calcutta: Hari Charan Manna 1901

Bālavatāra, (partial) ed. and transl. L. Lee, *The Orientalist* 1892, 2: 71–3, 97–8, 198–9, 210–12.

ed. (nagari characters) and Hindi transl. Swami Dwarikadas Shastri, Baudha Bharati, 1996.

Saddabindu: 'Minor Pali Grammar Texts: the *Saddabindu* and its "new" subcommentary,' F. Lotermoser, *Journal of the Pali Text Society* vol. XI, 1987: 79–109

Web sites and disks have many more texts, although the quality of editorial work is variable: the Vipassanā Research Institute (vri.dhamma.org) online and in their *Chaṭṭhasaṅgāyana* CD, and the Sri Lanka Tipitaka Project, (jpe.gold.ac.uk), offer versions of *Abhidhānappadīpikā*, *Bālavatāra*, *Dhātumañjūsā*, *Dhātupāṭha*, *Kaccāyana*, *Moggallānavuttivivaranaṣaṇṇikā*, *Moggallānavyākaraṇa*, *Paḍamañjari*, *Paḍasādhana*, *Rūpariddhi*, *Saddanīti*, *Saddabindu* and *Vākyamālā*. The traditions of Pali grammatical analysis and pedagogy in Sri Lanka and mainland Southeast Asia have been continuous and still flourish, in so far as grammatical study does anywhere. In Thai, with quotations from *Kaccāyana*, *Moggallāna* and *Aggavaṃsa*, see Supaphan na Bangchang, *Waiyakaruna Bali*, (BE 2538 = AD 1995, ISBN 974-580-609-9).

There are too many European grammars to list here; the following examples are mostly in English.

(1) The following are more in the nature of a primer:

O. Frankfurter *Handbook of Pali*. London: Williams and Norgate 1883.

A. P. Buddhadatta Thera *The New Pali Course Part I*. Colombo: The Colombo Apothecaries Co., 1949.

L. De Silva, *Pali Primer*. Igatpuri: Vipassanā Research Institute, 1995.

J. Gair and W. S. Karunatilake, *A New Course in Reading Pali*. Delhi: Motilal Banarsidass, 1998.

A. K. Warder, *Introduction to Pali*. London: Pali Text Society 1963 (latest revision 2001).

(ii) the following are more in the nature of a reference grammar:

J. Minayeff (I. P. Minaev), *Pali Grammar*, published first in 1872, then translated from Russian to French to English 1882, Rangoon (reprinted Delhi: Bahri Publications 1990, with errors).

W. Geiger, *A Pali Grammar*, translated into English by Batakrishna Ghosh (1943), revised and edited by K.R. Norman (latest ed.) 2000. This is still the standard work, the reference point for all others.

C. Duroiselle, *A Practical Grammar of the Pali Language*, first published 1906, revised by U. Dhammunda 1997 (available at tipitaka.net).

M. Mayrhofer, *Handbuch des Pāli I. Teil: Grammatik, II Teil: Text und Glossar*. Heidelberg: Carl Winter Universitätsverlag, 1951.

O. von Hinuber, *Das ältere Mittelindisch im Überblick*. Wien: Verlag Der Österreichischen Akademie der Wissenschaften, 1986.

A. Fabis, *Grammatik des Pali*. Leipzig: VEB Verlag Enzyklopädie, 1989.

V. Perniola, *Pali Grammar*, (republished) London: Pali Text Society 1997.

T. Oberlies, *Pāli: A Grammar of the Language of the Theravāda Tipiṭaka*. Berlin: de Gruyter, 2001.

(iii) other works:

By far the largest modern mine of Pali treasures is K. R. Norman, *Collected Papers, vols I-VII*. London: Pali Text Society, 1991-2001. An Index to all seven volumes is given in *Journal of the Pali Text Society*, vol. XXVI, 2000: 169-231. Also indispensable are four of his translations, each of which has very full notes and a good Index: *Elders' Verses I*, *Elders' Verses II*, London: Pali Text Society 1969, 1971, *Group of Discourses*, London: Pali Text Society, 2nd ed. 2001, *The Word of the Doctrine (Dhammapada)*, London: Pali Text Society 1997.

M. A. Burston, *A Semantic Analysis of the Pali Case System*, Ph.D. thesis Cornell University, 1977 (available from Xerox University Microfilms, Ann Arbor Michigan).

- C. Caillat, *Pour Une Nouvelle Grammaire du Pāli*. Torino: Istituto di Indologia della Università di Torino, Conferenze IV, 1970
- M. A. Deokar, *A Comparative study of the Pāṇinian Grammatical Tradition and the Three Grammars of Pāli* [sic], D.Phil. thesis, University of Pune, 2002
- H. Hendriksen, *Syntax of the Infinitive Verb-Forms of Pāli*. Munksgaard: Copenhagen, 1944.
- O. von Hinüber, *Studien zur Kasusyntax des Pāli, besonders des Vinaya-Piṣaka*. München. Kitzinger, 1968
- . *Selected Papers*. London: Pali Text Society, 1994.
- . 'Pāli: How do we see it eighty years after Geiger's Grammar?' in U. Everding and A. Tilakaratne (eds.) *Wilhelm Geiger and the Study of the History and Culture of Sri Lanka*. Colombo: Goethe Institute and Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya, 1999.
- J. M. Peterson, *Grammatical Relations in Pāli and the Emergence of Ergativity in Indo-Aryan*. München. Lincom Europa, 1998
- O. H. de A. Wijesekera, *Syntax of the Cases in the Pāli Nikāyas*. Colombo: The Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya, 1936, reprinted 1993.

Articles are too numerous to list, but notable are:

- S. Insler, 'Rhythmic Effects in Pāli Morphology', *Die Sprache* 1994: 36: 70–93
- E. Nolot, 'Studies in Vinaya Technical Terms I–III,' *Journal of the Pali Text Society* vol. XXII, 73–150
- . 'Studies in Vinaya Technical Terms IV–X,' *Journal of the Pali Text Society* vol. XXV, 1993: 1–111.
- S. M. Katre, 'On the history of | in Pāli,' in R. Bhandarkar et al. (eds.) *B.C. Law Volumes, Part Two*. Poona. Indian Research Institute, 1946.

Dictionaries of Pāli are not yet satisfactory. The old warhorse is the Pāli Text Society's *Pali-English Dictionary*, by T. W. Rhys Davids and W. Stede, published in 1921–25 and used by every Pāli scholar since. In 1925 Stede wrote 'I realize now that I am only at the beginning of the "Perfect" Dictionary. May I, within the next twenty years, see a second

edition of the Pali Dictionary which will come nearest to the ideal.' We have had to wait for a new millennium to see the first part of a second edition, made by Margaret Cone: *A Pali Dictionary, Part I, A-Kh* (Pali Text Society 2001), which comes very much nearer to the ideal. R. C. Childers' *A Dictionary of the Pali Language*, first published in 1875, is still valuable, particularly for words from medieval literary texts which the *Pali-English Dictionary* chose to ignore. The *Critical Pali Dictionary*, started in 1924, has now reached the consonants, in vol. 3, so far to *hēmadhān* in vol. III fasc. 7, 2001. M. Cone's 'Lexicography, Pali, and Pali Lexicography,' in *Journal of the Pali Text Society* vol. XXII, 1996: 1-34, is an informative and witty survey.

- A. P. Buddhadatta *English-Pali Dictionary*, London: Pali Text Society 1979 (first published in 1955), remains useful.
 Nāgamoli's *A Pali-English Glossary of Buddhist Technical Terms* (Kandy: Buddhist Publication Society 1994) has a list of grammatical terms at pp.123-34. This section is also available at tipitaka.net.

Meter

The only work specifically dedicated to Pali Meter is A. K. Warder, *Pali Metre* (Pali Text Society 1967), which is unfortunately very hard to use, especially for a beginner. The works of K.R. Norman cited above all contain a great deal of information on meter. Perhaps the greatest desideratum in this area is a modern edition of and commentary on the Pali treatise *Vuttodaya*. It is currently available in these forms:

The best and most recent edition is in Thai script, with the Pali text and extensive commentary and tabulation: *พจนานุกรมศัพท์ พจนานุกรมศัพท์พจนานุกรม* (Bangkok: ธรรมสาร ๒๕๓๕) (= AD 2001).

G. E. Fryer, 'The Pali Text of the Vuttodaya, or "Exposition of Metre,"' *Journal of the Asiatic Society of Bengal*, IV, 1877: 371-410.

An edition in Roman script, with explanatory material mostly in Japanese, is *Vuttodaya. Buddhist Studies (Bukkyō Kenkyū)* vol. III, 1973 pp.143-105.

J. Munayeff, 'Vuttodaya', *Mélanges Asiatiques* (St. Petersburg: L'Académie Impériale des Sciences, VI, 1869-195ff).

Helmer Smith's edition of the *Saddhamā* contains material on meter in vol.

IV pp.1148–72. His edition of *Paramatthajotikā II* vol. III discusses the meters of the *Sutta Nipāta* on pp. 637–44.

For *Itivuttaka* there is

- J. H. Moore, 'Metrical Analysis of the Pāli Itivuttaka, a Collection of Discourses of Buddha,' *Journal of the American Oriental Society*, vol.28 1907: 317–30.

Ven. Ānandajoti's *An Outline of the Meters in the Pāli Canon* is available in pdf. form at www.buddhanet-de.net/ancient-buddhist-texts.

Sanskrit

There are many primers for learning Sanskrit. The best for revision purposes is M. Coulson's *Teach Yourself Sanskrit*, London: Teach Yourself Publishing, first edition 1976, 2nd edition (edited by R. Gombrich and J. Benson) 1992. The two classic grammars are by Whitney and MacDonnell, the former providing more detail, the latter a clearer synoptic view. For the Pāṇinian tradition there is P.-S. Filliozat's precise and lucid *Grammaire Sanskrite Pāṇinéenne*, Paris: Picard, 1988.

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